

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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How Uncle Walt Got Saved at 89

By Evangelist Paul J. Levin
Carlock, Illinois

Uncle Walt Purcey of Fremont, Michigan, was a quick-witted, humorous, outspoken old man, aged 89, with a violent temper and a special liking for swapping questionable stories. If you had known him as we did, you would appreciate this story a lot more.

In 1950 I was preaching in the First Baptist Church of Fremont, pastored by Vernon Paulson. My singer Bob Findley and I roomed with Mr. and Mrs. Earl Purcey. Earl, Uncle Walt's nephew, often spoke of his aged uncle who hadn't been in church in more than 80 years.

About six months prior to our meetings, Earl saw his uncle seated on the ledge at the Old State Bank, where Walt and his buddies frequently met to exchange shady stories. Earl sat down beside Uncle Walt and said, "When are you going to accept Christ and quit this kind of talk?"

Uncle Walt answered, "Now listen, I've lived my own life and this is the only kind of life I know. Nobody's going to tell me how to live." Angry because his nephew spoke to him about Christ before his buddies, Uncle Walt waved his arms saying, "Nope, nope, nope. Nobody can change me now. I'm too old to change now."

"The Lord Jesus Christ can change you," replied Earl.

"Now don't you EVER talk to me again about the Lord."

Earl said no more to him about the Saviour, but asked a Chris-

tian neighbor of Walt's to contact him if possible. The neighbor, Tom, witnessed to Walt and gave him a big-print Bible.

One day during our meetings, Tom left a note at the Purceys. "Go and see your Uncle Walt. I believe he's under conviction."

"Oh no," said Earl, "not Uncle Walt. Surely he's not under conviction. Besides, he told me never to speak to him again about the Lord."

But we got down on our knees
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Evangelist Paul J. Levin

Jesus Wins a Scarlet Woman

By the late Dr. L. R. Scarborough
Former President and Professor of Evangelism, Southwestern Baptist Theological Seminary, Fort Worth, Texas

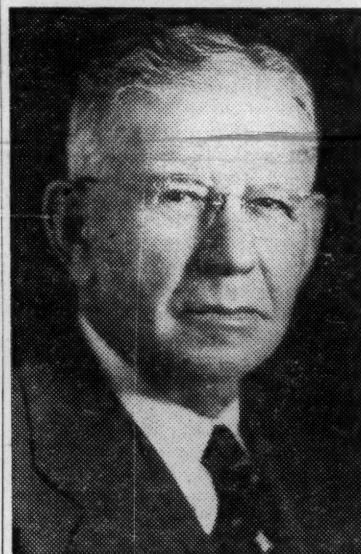
We pass from the upper room in Jerusalem, out of John, chapter 3, where Jesus threw the gospel net around the soul of a big moral sinner and led him into the depths of the richest spiritual truths. It is not claimed here that at this time Jesus won Nicodemus to life everlasting, but certainly he made a great forward step toward enlightenment and enlistment and it may be that he was saved at this time. It is certainly true that Jesus made a tremendous mark upon his soul. Whether he was saved at this time, it is quite probable that his conviction and salvation grew out of this upper room interview.

In chapter 4 of John, the scene is changed. Jesus, hungry and worn after a long day's toilsome journey, was resting on the curb of Jacob's Well, just a mile out of ancient Shechem, now called Neblus. A charming view greets the traveler to this place today—a beautiful valley of rich soil setting like an eagle's nest in the mountain, is before you. Just a mile away between the precipitous cliffs of Mount Ebal and Mount Gerizim is located the beautiful little city of now probably 5,000, called Neblus. Here the ancient worthies came and worshipped and established their altars. In the archives of the Samaritan church there is yet protected one of the most ancient manuscripts of the Pentateuch. Here in this little city is dying out the last remains of the ancient Samaritan race. They forbid intermarriage. Hence, there is left but a feeble few to represent this ancient race of people. As you stand at Jacob's Well, you look across the beautiful valley a mile to Sychar; and, to the vivid imagination, the whole

scene of this, one of the most remarkable incidents in the life of Christ, lives before you. Let us go back nearly two thousand years and face Jesus and the fallen woman at this ancient well given to and named for Jacob, one of the twin sons of Isaac.

A Study of Jesus Here

1. He has been busily engaged in the days previous in active ministry around the banks of the Jor-



Dr. L. R. Scarborough

dan and beyond and then probably back through Jerusalem. He has made on the day of this incident a long journey probably by foot. Some of His disciples are with Him. He is tired, hungry, thirsty and worn. There was enough human in Him to tire; but, thank God, not enough to sin. He sits upon the well curb and sends His disciples to the little city of Sychar for food. In their absence a woman appears with her water jars at the well for water.

2. He is evidently worried and anxious. The intimation is that He was in flight from the influence of Herod. Enmity was beginning to rise and Jewish hatred was beginning to flash its forked tongue of prejudice and wrath. The politicians were becoming aroused. The religionists and the politicians, the one fearing the defeat of their ecclesiasticism and the other a discouragement of their political ambitions, were beginning to study with anxiety and rising anger the growing reputation of this strange man from Nazareth. The day of their wrath had not come; but Jesus on this occasion, as on others, took the precaution of evading and avoiding a clash between the plans of God and the hindering plans of man. Evidently there were the traces not only of weariness and physical depletion, but also of care and anxiety, on His blessed face.

3. This was the beginning of the transition period in the ministry of Christ. As said above, the ecclesiastical and political forces were watching with an eagle's eye and a raging heart the popularity of this man about whom much was being said and whom the common people were hearing gladly. There was and had long been, among

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Where Did Luke Get His Facts?

In Writing the Third Gospel and the Acts of the Apostles
What Human Sources, if Any, Were Used by Luke?

By Evangelist John R. Rice

Luke tells us, in the first four verses of his Gospel, something of the source of his Gospel. He says:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto

thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed" (Luke 1:1-4).

Two important factors have led to a customarily believed doctrine of human sources used in Scripture, particularly as to the sources for the books of Luke and Acts. That teaching I believe to be clearly wrong.

One factor which led to the customary concept of sources in Luke's Gospel is a poor and inadequate translation of Luke 1:3. Instead of Luke's saying, "Having had perfect understanding of all things from the very first," was the reason for his writing, proper translation shows that Luke said, "Having had perfect understanding of all things from above" I will endeavor to show that this is the correct translation by reference to the Greek itself and to many of the best scholars, a little further on.

This inadequate and weak translation gave strength to the second factor leading to this usually held teaching about human sources for Luke's Gospel.

The second very influential factor in the position so widely accepted about human sources was the higher criticism which sought a human explanation for the content of the Scriptures instead of

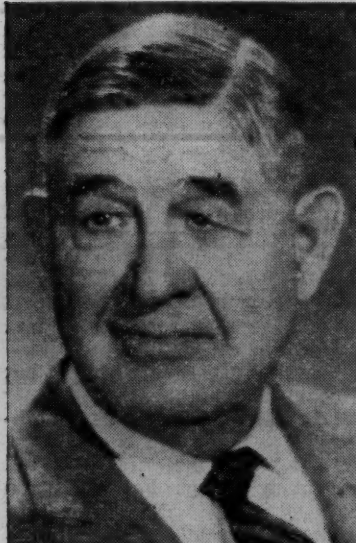
a miraculous divine source, by verbal, infallible inspiration.

How did this conception of German rationalists become current among even Bible-believing expositors and commentators?

The German rationalists attacked the validity of the New Testament records, particularly in the book of Acts. Harnack, the most eminent of German scholars, said that Luke was unreliable and untrustworthy as a historian and he made a very greatly detailed study of the evidence in this matter. Good Christians were not so much interested in Harnack, because he was obviously an enemy of the Bible and the historic Christian faith.

But to answer and correct a lot of the mistakes of Harnack and the German rationalists, Sir William Ramsay came on the scene. He was not a theologian, but an archaeologist. He spent long years in study of archaeology in the lands of the Roman Empire, particularly the lands of Paul's missionary journeys. He wrote *St. Paul the Traveller and Roman Citizen*, and *The Cities of St. Paul*. He wrote *The Church in the Roman Empire* and *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*. There Ramsay himself frankly admits that he grew to have a pro-

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Evangelist John R. Rice

God's Great Problem

How Could a Holy God Save a Sinner Who Does Not Deserve Saving and Count the Ungodly Righteous?

By Rev. Herbert V. Caneday,
Field Representative of
RELIGION ANALYSIS SERVICE, INC.
902 Hennepin Avenue, Minneapolis 3, Minnesota

"To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3:26.

In the early days of railroading, when lives were not protected with electric signal block systems, a flagman thought he was doing his duty but actually caused a wreck and the loss of many lives.

He had been sent to warn the flyer to stop until the vacation special could be side-tracked from the main line. In the court hearing that followed, that flagman insisted he had signaled with a red flag for the train to stop. The engineer was equally insistent he had been signaled to slow down, not stop. Tests proved that neither men were color blind. But when the judge asked the signalman to bring his flag into court, the cause of the accident was evident. The flag had once been red; but with long exposure to the weather, it had become a light orange—almost yellow. To the engineer it

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Rev. H. V. Caneday

Workers Together With Him

By the Editor

It is a heart-warming thing to see how men and women helped the Apostle Paul get out the Gospel. In II Corinthians 6:1 Paul said, "We then as workers together with him, beseech you . . ." He rejoiced that the Macedonian Christians "first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5). The sixteenth chapter of Romans is largely taken up with greetings to people at Rome whom Paul loved. He begged people to receive Phebe and "assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also" (vs. 2). And he said, "Greet Priscilla and Aquila my helpers in Christ Jesus" (vs. 3). And he sent the greetings of "Timotheus my workfellow" (vs. 21).

Later when he was in Rome he wrote the people at Philippi saying, "I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life" (Phil. 4:3).

Yes, Paul's tremendous work would have been impossible without the loving help of those who supported him, those who worked with him, those who ran his errands, those who learned to preach under him. Some wrote letters for poor old Paul, nearly blind. Others sent him food and money. "My helpers," "my fellowlabourers" Paul called them, and he loved them and greeted them.

So with great joy and confidence I appeal to my fellowlabourers, those who read THE SWORD OF THE LORD. I am asking God to give me 1,000 partners who will accept a definite quota of subscriptions which they will undertake to send in in the next six months, that is, during 1958.

The plan is very simple. I want to get out the Gospel, to get people saved, to stir revival fires, to keep people from being led into false cults and modernism. I want to help people to be Spirit-filled, soul-winning, happy Christians. And by God's grace and your help we can lend this blessed help to multiplied thousands through THE SWORD OF THE LORD.

This, of course, is a labor of love for Jesus Christ. You get no money for sending in subscriptions. I get no money for my work as editor. You and I alike want to spread the Gospel and bless Christians. I not only give a large percentage of my time to the work of THE SWORD OF THE LORD without salary, with no income from this work at all, but I use thousands of dollars which could be paid me as royalty from my books to send THE SWORD OF THE LORD to missionaries, to ministerial students, to national workers who can read English in foreign countries, to shut-ins and others who need the message of THE SWORD OF THE LORD. And I am asking those who love the same Lord, who believe the same Bible, and who are concerned as I am with New Testament Christianity, with revival and soul winning, to be partners with me in this blessed ministry.

We Want 1,000 Partners for This Simple Plan

Yes, I believe God will give us 1,000 partners who will agree to undertake to send ten or more subscriptions in the next six months.

It costs us a great deal of promotion, a great deal of space in THE SWORD, many letters to get subscriptions. The regular subscription price of \$3 a year is not too much for subscriptions. It is less than the cost of most other Christian magazines comparable to THE SWORD OF THE LORD in material. But if we can get groups of subscriptions sent in by others

where we do not have to spend the time and money and letters and advertising space to get the subscriptions, we can let you have them at a lower price. So to our partners who will undertake to send in 10, 25, 50, 75, or 100 subscriptions now and in the remaining months of this year, we offer the rock-bottom price of \$2 per year in the United States, \$2.50 per year in Canada and foreign countries. That is a saving of \$1 per year per subscription over the regular price. This is a group rate where one person assumes the responsibility and sends in the subscriptions.

You need not send all the subscriptions at one time. If you write and tell us that you will accept a quota of ten or more subscriptions, we will put your name in a special file as one of our partners, our "fellowlabourers." All subscriptions coming from you will be allowed the special rock-bottom group rates. Thus you can send them in as fast as you get them and pay for them, sending them in at your own convenience. (Payment must accompany subscriptions.)

You may either pay for these subscriptions yourself or you may show sample copies of the paper to others and get them to subscribe for themselves, in which case you send in the names and addresses and the money.

Or you may have a SWORD SUNDAY at the church. Give out sample copies of the paper and take subscriptions there.

Or you may have a Sunday School class or a few Christian helpers join you in sending these subscriptions.

Or you can lead the church of which you are a member to put THE SWORD OF THE LORD in the budget and send it to each family in the church or to the new converts or to the Sunday School teachers.

You simply agree that you will undertake to send in a certain number of subscriptions (not less than ten) during the rest of this year. We will put your name on a partner's card in a special file and keep a record of the subscriptions you send.

If you want a few sample copies to send to your friends, we will be glad to send them. If you wish samples and subscription envelopes to use in a special SWORD SUNDAY service, we will send them. You may take subscriptions at revival services, in an adult class, or before the whole church.

Many would like to send \$6 a month, perhaps, or \$2 a week for subscriptions at this rate. You may send the name with the subscription or you may send the gift to our Ministers and Missionary Subscription Gift Fund if you prefer.

What we ask is that those who love the same Saviour, believe the same Bible, and have the same burden to get out the Gospel and grow strong soul-winning Christians, will help us to do this good work God has called us to do. Will you be one of our partners? Will you undertake to send a definite quota of subscriptions this year, ten or more? Then will you fill out the partner's coupon below and mail it at once?

PARTNER'S COUPON

Dr. John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley, Wheaton, Illinois

Dear Brother Rice:

Yes, I do want to be a helper, a partner in the blessed work of THE SWORD OF THE LORD. So, trusting the dear Lord to help me, I will undertake to send in the number of subscriptions which are checked here during the remainder of this year, 1958.

10 () 25 () 50 () 75 () 100 ()
Please put my name on your file of partners and pray God to help me.

Signed _____

Address _____

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor

Juvenile Crime Skyrockets!

A few days ago the Federal Bureau of Investigation released some startling statistics showing that the crime rate among persons under eighteen has increased 55% in the past five years. As a matter of fact, young toughs accounted for 47.2% of the 2,796,400 major crimes committed in the United States last year, one every 11.3 seconds. Calling attention to this phenomenal growth of criminal activities, it was pointed out by the FBI that one major crime was committed for every sixty-one persons living in the United States last year.

The juveniles were charged with only 10.3% of the arrests for such crimes as murder, manslaughter, rape, and assault, but the blame for 53.1% of the robbery, burglary, breaking and entering, larceny, and auto theft arrests were laid at their door. Seemingly they specialized in auto thefts since 67.7% of all crimes in that category were by youths under eighteen years of age. The rise in youthful crimes, surprisingly, was greater in the small towns than in the big cities. Increase in all teen-age crime for 1957 was 9.8% over the previous year.

Actually, crime in every field by criminals of all ages has been rising the past five years like an express elevator. Just since 1952 there has been an increase of 23.9% in the nation's major crimes. In 1957 there was a murder, manslaughter, rape, or assault to kill committed every 3.9 minutes around the clock. Our FBI reported a total of 12,660 violent deaths, 121,190 rapes and assaults, 61,140 robberies, 590,020 burglaries and a loss in robberies of nearly \$500,000,000.

Wickedness marches on! Post-millennialists, with their teaching of the world gradually becoming better and better until perfect righteousness prevails, must be getting mighty discouraged over the prospects! Premillennialists, however, who realize that this race is fallen, that civilization is doomed, that only Christ can bring permanent peace, have their eyes looking upward for the "at-any-moment" return of the Son of God, who alone can usher in an earthly era of world-wide peace and righteousness.

"THE PARENTS OF AMERICA CAN STRIKE A MOST EFFECTIVE BLOW AGAINST THE FORCES WHICH CONTRIBUTE TO JUVENILE DELINQUENCY, IF OUR MOTHERS AND FATHERS WILL TAKE THEIR CHILDREN TO SUNDAY SCHOOL AND CHURCH REGULARLY."—J. Edgar Hoover

Shades of Mrs. O'Reilly!

Remember when Mrs. O'Reilly's cow kicked up all that ruckus back in 1871, starting the horrible holocaust in Chicago which left the destruction of 17,450 buildings and \$180 million worth of property in its wake? They had a minute duplication of that scene the other day in Tehran, Iran—only there the culprit was a cat instead of a cow.

Some native—with either a deep-seated hatred of felines or a firmly ingrained sadistic nature—poured kerosene on a cat and lit it with a match. The poor pussy ran wild and spread the flames which destroyed most of Abadan's bazaar and did \$2 million worth of damage before it was brought under control. A giant oil refinery less than a half-mile away did not ignite, fortunately. At last report, police were still looking for the arsonist-by-pussy-proxy.

It seems fantastic, does it not, to think that one kitten could do damage to property totaling two million dollars! Yet, as James reminds us, "Behold, how great a matter a little fire kindleth!" Then immediately he proceeds to make his application: "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the

whole body, and setteth on fire the course of nature; and it is set on fire of hell" (James 3:5, 6).

One cat-on-fire did two million dollars worth of damage in Iran. One catty tongue in America inspired by Hell can do harm even greater, if permitted, since it is capable of doing eternal damage. Guard your lips! James suggests bridling the tongue just as one would "put bits in the horses' mouths, that they may obey us" (3:2, 3).

A Russian Tells the Truth!

Yes, "believe it or not," it is possible for a Russian to tell the truth! As evidence of this assertion, behold the following condemnation of strong drink given by a Soviet commentator on a Moscow radio broadcast:

"There still exists in our country the false notion that wine and vodka are good for one, stimulate the appetite and cure illness.

"But people forget the heavy price one has to pay for this short-lived pleasure. Alcohol is poison and has a pernicious effect on everything living."

God agrees, saying, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). And again, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them . . . Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink" (Isa. 5:11, 22).

Evangelist Sumner can be seen and heard:
Thru July 13:
Berkshire Hills Baptist Church
Lee, Massachusetts
July 20-27:
Highland Park Baptist Church
Chattanooga, Tennessee

White House Blessing

ENGRAVED IN GOLD ON THE NEW BLACK MARBLE FIREPLACE IN THE FORMAL DINING ROOM AT THE WHITE HOUSE IS A BLESSING WRITTEN FOR THE WHITE HOUSE BY PRESIDENT JOHN ADAMS IN 1800. "I PRAY HEAVEN TO BESTOW THE BEST OF BLESSINGS ON THIS HOUSE AND ON ALL THAT SHALL HEREAFTER INHABIT IT. MAY NONE BUT HONEST AND WISE MEN EVER RULE UNDER THIS ROOF."

THE BLESSINGS WERE ORIGINALLY PLACED ON THE OLD STONE FIREPLACE IN THE SAME ROOM AT THE INSTIGATION OF PRESIDENT FRANKLIN D. ROOSEVELT, BUT AFTER THE WHITE HOUSE DECORATION IT WAS DISCARDED UNTIL PRESIDENT EISENHOWER RECENTLY ASKED TO HAVE IT RESTORED. —GOSPEL HERALD

With the Evangelists

By the Editor

DR. HARRY MCCORMICK LINTZ, 1111 West Sunset Drive, Redlands, California, assisted by Rev. and Mrs. Jeff Wall and Ray Robles, conducted a God-owned and God-blessed area-wide evangelistic crusade in Richlands, Virginia, recently.

Services were held nightly in the Barker Youth Center and were well attended. More than 1,200 boys and girls attended the children's rally held on a Saturday morning. There were many publicly recorded decisions for Christ. Among the many who professed to accept Christ were a star athlete from the university, and an old fox hunter who thought he could not be saved because he had "killed so many Germans during the war." Men and women from every walk of life, high school students, boys and girls, found Christ in this campaign.

Rev. and Mrs. Wall were in charge of the music with a large choir. Mr. Robles, soloist, stirred hearts. The Walls and Ray Robles made a tremendous contribution to the success of the meeting. Rev. Nelson T. Barker was the general chairman, and was ably assisted by other pastors of the area in setting up the crusade. The Lintz-Wall-Robles team has been urged to return to Richlands for another season of ministry.

EVANGELIST DON WILSON, Varsity Village, White Oak Drive, Greenville, South Carolina, was with the Calvary Baptist Church, Fairfield, Iowa, May 14-27. Rev. D. O. Van Dyne, the pastor, reports 15 decisions for Christ. The pastor highly commends Evangelist Don Wilson for his strong stand for the Bible and against modernism.

EVANGELIST D. M. FRUITS, from Kansas City, Kansas, held a revival celebrating the second birthday of the Calvary Baptist Church, Elkins, West Virginia. During the meeting there were 17 professions of faith and 10 requested baptism and church membership. It was the first revival held in this church.

EVANGELIST BILL COMPTON, 1801 College Street, S. E., Decatur, Alabama, was with the Bellaire Baptist Church in San Antonio, Texas, June 1-8. Rev. Jack Rotan, pastor, reports 44 professions of faith, 75 rededications, and a number of other decisions, including 11 who joined the church by letter. The pastor said this was by far the most spiritual revival he had ever experienced.

Dr. Bob Jones SAYS:



I quote from a letter received recently from one of our "Bob Jones University girls" who is a missionary in Brazil. She says, "I was a Christian when I came to Bob Jones University, but I never knew what real Christian fellowship was until I came on Bob Jones University campus. I learned at Bob Jones University what a joyous privilege it is to tell others of our Saviour. I realized it was my responsibility to spread the Good News of salvation. You told us, 'the measure of your opportunity is the measure of your responsibility.' I have thought of this over and over. It was at a day of prayer at Bob Jones University that I completely surrendered my life to the will of God. The Lord has

been so good."

My friend, if you could just know what we know about how Bob Jones University has contacted practically the whole world through its graduates, you would understand how we keep on keeping on. God is with us. Please keep praying for us; and please, if you have any of the Lord's money, invest some of it in the work here. We will use it for the Lord. We will not use any of it for modernism or any compromise religion either. Please let us hear from you. Thank you and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

FOR YOUR PROTECTION

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You may buy with confidence!

Strange Tactics of the N.A.E.

(Continued from page 2)

trinal sacrifices to achieve it." He further points out (and I believe rightly) that "Those who are building this Super-Church have the machinery already in motion for the creation of their new ecumenical theology, they are using evangelism as an effective means of strengthening the power of local church councils . . . We are convinced that any institutional or conciliar fellowship with this Coming Great Church can only eventuate in disaster for the evangelical cause" (italics mine, Ed).

But we find a glaring inconsistency with the former wise statements when Dr. Murch says under question number two, "In evangelism, Billy Graham and other evangelical evangelists have had its (NAE) unwitholding cooperation." Billy Graham's New York City Crusade was sponsored by the Protestant Council, the official NCC group in New York City. The San Francisco Crusade is under the sponsorship of the Bay Area Council of Churches, again the NCC affiliate. It should be perfectly obvious that this is a direct violation of the principle Dr. Murch lays down when he says, "We are convinced that any institutional or conciliar fellowship with this Coming Great Church can only eventuate in disaster for the evangelical cause." If anyone doubts that the Billy Graham ecumenical evangelistic crusades are helping to build the NCC Super-Church, let him read

his statement. In South Carolina he Greenville Piedmont quotes Dr. Dan Potter, secretary of the Protestant Council of Churches in New York City, when he spoke in Greenville, as saying: "There were 1,700 churches co-operating with the Protestant Council before the Billy Graham New York Crusade and that now there are more than 3,000 churches co-operating with the Council." This obviously means that in New York City the Billy Graham Crusade strengthened the hand of the Protestant Council by 1,300 member churches.

Further Strange Tactics

The Midwest Region of the National Association of Evangelicals in March sent out a form letter which listed seven projects in which the NAE had participated in the past year. The sixth project listed was, "Served your interest in Revival by working with and fully backing the recent New York City Billy Graham Crusade. Now supporting the San Francisco Crusade and working toward the goal of a Midwest Crusade."

The absurd thing is that at the bottom of the letter, which was an appeal for funds, was this offer: "WHILE OUR SUPPLY LASTS—we will send a \$2 cloth bound copy of the book 'EC-CLESIASTICAL OCTOPUS' by Ernest Gordon—the book which FIRST told ALL the truth about the Federal Council of Churches, to all who send a gift of \$25.00 or more at this time. This book is no longer obtainable at most book stores."

Dear Dr. Ernest Gordon must have done a complete somersault in his grave at this offer. His book is a terrific indictment of the Federal Council of Churches (forerunner of the NCC which in its local councils is now sponsoring the Billy Graham Crusades).

The part that Union Theological Seminary and its professors have played in the breaking down of the fundamentals of the faith is told in detail in Dr. Gordon's book. Yet Dr. Henry Van Dusen, president of Union Seminary, was on the official Billy Graham Crusade committee in New York City.

Dr. Gordon assailed Dr. Harry Emerson Fosdick as one of the most blatant modernists in recent years. On page after page of Gordon's *Ecclesiastical Octopus* Fosdick's infidel statements are printed. Yet Dr. Fosdick is the founder and former pastor of the extremely liberal Riverside Church in New York City which received 184 referrals from the Billy Graham Crusade, second largest number of referrals of all the churches participating. Thus we find the Billy Graham Crusade resulting in the building up of a church which Dr. Ernest Gordon says is helping to tear down the fundamentals of the faith.

Dr. Gordon mentioned Dr. Jesse Bader in the following references in his book, *Ecclesiastical Octopus*. On pages 80 and 81 he quotes: "To appeal to this generation to repent of individual sin is to get but feeble response," is a sentence in *The Method and Message of the New Evangelism*, p. 236, edited by Dr. Jesse Bader. On page 91 Dr. Gordon mentions Dr. Bader again:

"The appointment of 1,800 Protestant army and navy chaplains in FCC control. When Mr. Rodeheaver suggested to the Washington authorities evangelistic meetings in the camps, with large choruses of soldiers and outstanding evangelical preachers, he was referred to the FCC. Dr. Bader of the FCC Department of Evangelism did not want 'unauthorized' evangelists butting in. He stated that 'whatever Protestant services are held inside the camps shall be through the FCC.' Fellowship Monthly, October 1944."

Possibly you remember that this same Dr. Bader was in charge of all the follow-up work of the New York City Billy Graham Crusade and was flown to San Francisco by the Billy Graham committee to help "sell" the liberal Council of Churches pastors on the San Francisco Crusade.

It goes almost without saying

How Uncle Walt Got Saved at 89

(Continued from page 1)

in the living room and prayed. In the pre-service prayer meeting that evening we prayed again that God would bring Uncle Walt to the meeting and deal with his soul.

When we walked out of the prayer room into the auditorium, there sat Uncle Walt—in church for the first time in more than 80 years! God was working.

I preached from Hebrews 9:27 . . . "it is appointed unto men once to die, but after this the judgment." Uncle Walt listened attentively. When I asked all who wanted to be saved to raise their hands, Uncle Walt shot his hand right up.

During the invitation Earl saw that Uncle Walt was deeply moved. Should he go and speak to him? Though Uncle Walt had told him never to speak to him again

about the Saviour, Earl felt he must do so. He slipped over to his uncle, put his hand on his shoulder and said, "Uncle Walt, would you like to receive Christ tonight?"

"I'd like to have someone show me how to do it."

"Will you come with me?"

Walt stepped right out and went with Earl into the prayer room. Earl said, "Uncle Walt, you know you are a sinner, don't you?"

"I'm a terrible sinner."

"Get down on your knees and tell the Lord about it."

Uncle Walt knelt before the Lord for the first time in his life! "What will I say?"

"Tell the Lord that you are a sinner and want to be saved."

He poured out his confession and trusted the Lord Jesus.

As he walked out of the prayer room someone said, "Uncle Walt, how do you feel?" With a big smile he answered, "That's the best thing I ever did in my life." From that moment Uncle Walt was a new creature in Christ.

One day Earl saw Uncle Walt coming from the park where he had been talking with his friends and said, "Uncle Walt, you used to tell those friends of yours all kinds of shameful stories. Now tell them what the Lord Jesus means to you."

"Oh, don't worry, I will." And he did.

Uncle Walt lived about 2½ years after he was saved. No one doubted his conversion. We returned in one year for another series of meetings. In the meantime Uncle Walt had moved in with the Purceys, because there was no Christian fellowship for him down at his former rooming house. We moved in with the Purceys again and we could tell that Uncle Walt had truly been born again.

After his conversion Uncle Walt read his Bible every day, reading it through four times before the Lord called him home, three times from Genesis through Revelation, once from Revelation through to Genesis!

Imagine what a thrill it was for Earl to find his uncle on his knees in his room, with an open Bible before him and his head buried in his hands, praying aloud!

He attended church quite regularly for a man his age. Sometimes he would make the effort to go but would have to give up. But he always gave his collection money to the Purceys to put in the plate for him.

While reading the Bible he would ask many questions. Once, looking up from the book of Leviticus, he said, "It seems to me that somebody's 'leaving' a lot of bread!" He'd never heard of leaven before and he couldn't figure out why they were "leaving" so much bread!

Uncle Walt had used tobacco over 80 years. He wanted to be baptized and join the church. The new pastor, Woodrow McCaleb, put him off. Finally Uncle Walt demanded to know why. The pastor explained that he should "cleanse himself of all filthiness of the flesh," and that he could not be a good testimony for his Lord as long as he smoked his pipe and that as soon as he quit it, he would baptize him.

Others had told him about his pipe but he never believed them. However, he had a lot of confidence in McCaleb and when he talked to him about it, it really jolted him and he went home shaking, pale, and upset. But he decided right then and there to quit the habit. And he DID—after having used tobacco over 80 years. He was now 92.

One day shortly after he had given up his pipe, Uncle Walt was out on the porch. Earl, resting on the couch in the living room, heard an old friend of his, a professing Christian, offer him a cigar.

Emphatically he answered, "Nope, nope, nope. Keep it for yourself."

"Don't you like to smoke?"

"Yes, but I want to be baptized and join the church, and the pastor told me I wasn't a very good Christian with that old pipe and that he wouldn't baptize me unless I quit it. And he's a good pastor, too. So if it's going to interfere with my religion, I won't do it."

"Well, if you won't accept a cigar from me, come with me up town and I'll buy you an ice cream sundae."

Uncle Walt thought a while. "Yup, I'll do that." He hustled into the house to get his hat and the two old men were on their way.

Before Uncle Walt had the privilege of confessing the Lord publicly by baptism God took him home. While visiting his daughter, her son saw him stagger, jumped up and threw his arms around him and Uncle Walt died in his arms.

Let Uncle Walt's conversion be an encouragement to you who are longing to see your aged loved ones saved. DON'T GIVE UP. Keep praying. Be faithful in your witness.

And Uncle Walt's experience is also a demonstration of the grace and power of Christ to deliver from unclean habits and transform a hot-headed, cursing, filthy-mouthed old man into a saint of God!

— The End —

Christian Workers Needed in Japan

Rev. E. Robert Reese, Field Secretary of the Christian Academy in Japan, writes us that they seriously need a number of workers for this Christian Academy for the school year beginning next September. The Christian Academy in Japan was founded by a number of evangelical missionary parents for the purpose of providing for the education of missionary children. Starting with one teacher and thirteen children in 1950, the school now has thirteen teachers and 167 children. They are now crowded to capacity, must enlarge with new ground and an additional building.

The officers and board of the Christian Academy represent the Baptist General Conference of America, the Independent Board for Presbyterian Foreign Missions, the Evangelical Mission Covenant Missionary Society, The Evangelical Alliance Mission, the Conservative Baptist Foreign Mission Society, the Christian Reformed Mission in Japan, Far Eastern Gospel Crusade.

Any who feel led of God to help provide for the work of this Christian Academy in Japan will help a very needy cause.

For the coming school year the school needs the following helpers:

1. A supervisor for the girls' dormitory.
2. A couple to supervise the boys' dormitory.
3. A school nurse.
4. A coach and athletic director.
5. Sixth grade teacher.
6. Junior high Bible and English teacher.

They can use only "qualified personnel of the highest calibre spiritually, thoroughly fundamental." Those who qualify and would like to help in this work of teaching missionaries' children in Japan, please write Rev. E. Robert Reese, P. O. Box 2117, Yakima, Washington.

that Dr. Ernest Gordon would be the last one to welcome the use of his important book, *Ecclesiastical Octopus*, to help raise funds for assisting any group of Bible-believing Christians to make common cause in evangelistic endeavor with the enemies of the cross.

My Bible says, "For God is not the author of confusion" (1 Cor. 14:33). But this is gilt-edged confusion. The present compromise of many good men in Christian organizations certainly is tragic. The day may come very soon when Dr. Murch will be sorry for his claim that the NAE has lent a helping hand to the departure in theology from extreme fundamentalism which Dr. Henry mentions.

Indeed these are illogical tactics by which the National Association of Evangelicals promotes the very evangelism which they admit is strengthening the power of modernistic local church councils which, in turn, are building the Coming Super Church.

—The End—

Noteworthy NEWS Notes

"The Fundamentals" to be Republished

Marking its fiftieth year of ministry, the Bible Institute of Los Angeles, Inc., has announced that it will re-publish "The Fundamentals," in a condensed, up-to-date form. Dr. Samuel H. Sutherland, President of the historic institution, declared: "For some time we have felt a strong need for reaffirming the great cardinal truths taught in the Word of God, proclaimed to our students, and held precious by believers everywhere." Charles L. Feinberg, Th.D., Ph.D., Director of the Talbot Theological Seminary, has been selected as editor. He will be assisted by other members of the Talbot Seminary.

It was in 1909 that a series of booklets began to appear entitled "The Fundamentals." During the years of 1909-1915, twelve of these booklets were produced with more than three million copies sent out. Contributors included: Professor James Orr, United Free Church College, Glasgow, Scotland; Professor B. B. Warfield, Princeton Theological Seminary; the Rev. G. Campbell Morgan, Westminster Chapel, London; Dr. Reuben A. Torrey, and Dr. A. T. Pierson.

Doctrinal subjects which are covered in the new volume soon to be released by Kregel Publications of Grand Rapids, Michigan, include: the Atonement, the Virgin Birth of Christ, the Deity of Christ, the Relationship Between Science and the Bible, and Missions.

Krushchev Says "There Is No God"

MOSCOW — (EP) — Nikita S. Krushchev has reaffirmed his personal belief that "there is no God." Interviewed in Moscow just before he was elected by the Supreme Soviet to be premier of the U. S. S. R., Krushchev declared that religious conviction is "a private matter for each person." At the same time, he bluntly presented his own position: "I think that there is no God, and for a long time I have had such an idea. I am an adherent of a scientific outlook. Science and the belief in supernatural powers cannot go together."

Ministers of nine orthodox Baptist churches on Jamaica did not appear on the platform during Dr. Billy Graham's Jamaica meetings in Kingston. The reason for their refusal was the mixed sponsorship of the campaign.

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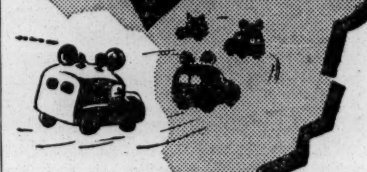
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Jesus Wins a Scarlet Woman

(Continued from page 1)

the Jews, a general expectancy concerning the coming of the Messiah. So many false messiahs had appeared and fallen that it was regarded that this case was one like the others; but He was performing miracles far more wonderful than that of any other one who had appeared. He spoke as one with authority. His teachings were such as never man had heard before and the fond expectations of thousands were turning towards Him. Because of the ecclesiastical and political complications in and around Jerusalem, Jesus was beginning to do most of His works and give out His teachings and concenter His ministry upon the shores of Gennesaret and in Galilee. With conflicting emotions running through His mind, Jesus sat on the well curb, waiting the return of His disciples with food, when the water-carrying woman approached the well for water. There follows one of the most heart-stirring interviews between a sinful soul and her loving Saviour of which the world has ever had record.

A Look at the Woman

The record of the case in John the fourth chapter gives almost a complete portrait of this woman. It does not give her name; it only identifies her with her race and with her sins; and then, thank God, with her Saviour.

1. She was a Samaritan, not a Jew, but with probably some Jewish blood, because her forefathers had been both Jew and Gentile, having departed from the isolation of the Jewish nationality. The Samaritans were hated and reviled by the orthodox Jew. Jesus was a Jew; she was a Samaritan. Between them there was a fixed gulf of racial, social prejudices; but Jesus dared to cross it and His true gospel messengers have been crossing these lines of demarcation, racial, social, and otherwise, all through the centuries since.

2. She was a scarlet woman. Jesus did not accuse her of it. He caused her to confess it. She was conscious of her sinful life and doubtless cringed and was abashed in the presence of this, God's only holy man. The scarlet woman is bold among the companions of her sin but timid and abashed in the presence of righteousness and those who love the highest and best.

3. She was poor, doubtless very poor, and lonely. She had no home, no friends except the evil friends who had been party to her ruin and participants in her outcast life. There can be no sadder picture than the picture of fallen virtue. When sin puts the scarlet letter on the face of fair womanhood the picture is changed from the highest beauty and the holiest personality to the vilest and most depraved. Jesus evidently faced with pity, mercy and commiseration this inhabitant of the underworld.

4. She was full of traditionalism. The conversation had not gone long until she recognized that Jesus was an intruder and a violator of traditional relationships, both in race and religion. "The worship place of the Jews," she said, "is in Jerusalem; but that of my fathers is here on this sacred mountain around Shechem." The religious prejudice is the easiest raised and is the most bitter when aroused. The deep-laid prejudice that gathers about some religious faith can be the most implacable and uncontrollable of any in the world. Being full of this traditionalism, she was doubtless as highly prejudiced as were the Jews.

5. A physical need had brought her in touch with her spiritual opportunity for the remedy of her sins. She came for water. She was a water carrier. That did not mean that she was a servant. It only meant that she was a woman. Even today in that land the women are carriers of water and hewers of wood.

6. Yet she had, as she showed signs of, a lingering hunger for truth. All the teachings of her fathers had not quite satisfied her soul. There was enough Jewish blood in the Samaritans for them also to expect a messiah, as was

evolved in the history of this case. There was a spark of vital desire for communion with God and for deliverance from sin planted in the hearts of these Jewish kinspeople by the teachings of the Old Testament and the prophecies concerning the coming holy One.

7. As said above, she was looking for the Messiah. The eyes of all women who were mothers or expectant mothers were set on their offspring, hoping that they might be honored as the mother of the Messiah. So, the question immediately arose when Jesus began to unfold Himself as prophet and wonderful teacher. She was evidently familiar with much of the prophecies. She had doubtless been reared in a home where the Old Testament was read or probably in her earlier and virtuous life she had been an attendant on some religious services in which the Word of God was taught, either in her home or in some place of worship frequented by her people. At any rate, she showed that she was not unfamiliar with the movements of God in history and the prophecies concerning His coming kingdom. So, here stands at the well a woman at the bottom of society. What a contrast between her and Nicodemus!

What a Contrast!

The extremes meet—the highest holiness and the extremest sinfulness. Let us look at these two personalities, by the way of comparison.

1. Jesus was the embodiment and the impersonation of all the highest and holiest in God and man, the perfect man and complete God.

2. She was the saddest picture in the photography of sin, a fallen woman, the embodiment of the worst at the bottom of sinful society.

3. Jesus first crossed this fixed gulf between Himself and the woman. He began the conversation and did it in such a way as to put the woman under obligation to Him. He asked a favor of her. He wanted her to help Him slake His physical thirst. He thus puts Himself on a level with the woman without compromise; and this is one of the finest arts of soul winning. To know how to cross racial, religious, social and color lines and carry Christ over without lowering the standards of righteousness nor imperiling one's character by compromise with sin, is the finest expression of the art of the expert in fishing for men.

4. She found Him at once accessible on the highest and best side. She did not interpret any sinister or unholy motive in His approach to her. Jesus is accessible to the vilest sinner if his approach is for salvation. It was charged against Jesus by His enemies that He was a friend of sinners and that He had fellowship with publicans. No higher compliment was ever paid to holiness than this. What would the Pharisees and hypocrites have done if they had been standing nearby and had seen Jesus in conversation with this scarlet woman? Thank God, Jesus is accessible and easily so for every lost sinner in all the world.

I am thinking now of a story which comes to me out of the ministry of Dr. George W. Truett, pastor of the First Baptist Church at Dallas. I cannot vouch for the items of the following story, but I repeat it as it comes to me.

One night in his great pastorate in Dallas, far beyond midnight, his telephone rang and a soft voice said, "I am in the city's sinful reservation. In the next room is a dying woman, homeless, friendless, characterless; and she is calling for you. We have heard down here that you are a friend to sinners; and, before she passes out into the other world she wants to have you pray for her."

This sinner-loving, soul-winning preacher said, "I will be there as soon as possible."

He got the street address and in a little while he and his wife were in the room of this dying scarlet woman. He approached her and offered his hand. As the woman companions of her sin stood about the room she, em-

barrassed and abashed in the presence of God's preacher, put her hand back under the cover and said, "No, your clean hands must not touch my sinful hands." She said, "I have a question to ask you. I am dying. You must know what sort of life I have lived and to what depths I have been led in sin. You are a preacher of Jesus Christ and His saving gospel. This is my question. Do you believe that He, the Son of God, can save a sinner like I am, at the door of death?"

Thank God, Dr. Truett could answer that question right; and, leaping spontaneously from his redeemed soul in the triumph of the gospel, he said, "Yes, He saved the harlot at the well; He redeemed others in His own ministry whose lives were as dark as yours; He saved my own sinful soul and He will save your soul if you will penitently give up your sins and faithfully commit your heart and life to Him."

After a prayer, the story goes, there came to her sorrow-drawn, deathly-pallid face the lines of the light never seen on land or sea; and, radiating from her forgiven soul, there came the joy that must have come to the dying, forgiven thief on the cross. The story goes that she lived but a few hours longer; but they were hours of songs and triumph and spiritual glory. This is another picture of the soul winner's standing at the well-side of life's highway. This great preacher clearly represented Jesus, the same Jesus who saved the harlot at Jacob's well.

Jesus can and does and will save the worst sinners out of Hell.

5. Jesus imperceptibly and without friction to His own holy life and with perfect consistency and accord with the mighty mission that He came on earth to perform, crossed this fixed gulf between Himself and this sinner. Society, religion, racial pride, personal dignity and the traditionalism of thousands of years rose up to block the way of Jesus' further approach to the woman; but, thank God with one touch of His divine finger He brushed aside, as the cracking grass before the storm, all these barriers. Nothing can keep Jesus from the heart of the seeking sinner. Jesus did not seem to come down to do it. The compassion of His soul went across these barriers without any sense of loss or compromise.

6. He found here the highest manifestations of His glory and the fullest indulgence of His divine compassion. He crowned Himself King of kings and Lord of lords in this beautiful incident. The brightest jewels do not shine in royal coronets; they shine brightest out of the rich deeds of a sacrificial service. God seemed to have made and is saving the stars of glory forever for the crowns of all those who will, like Jesus, cross the barriers between sin and righteousness in order to make sin into righteousness by clothing its participant in the imputed righteousness of Jesus Christ.

I stood one day on this sacred site, I looked at the well and drank from its cooling, refreshing waters. I looked at Sychar and the valley between and with fond imagination I crossed the years and saw these two standing at the well.

I did not see the woman and remember her sins. I saw myself—a ruined sinner, under the wrath of God, meriting and deserving the worst at the hands of justice. I said, "The scarlet woman who stood here was not better nor worse than I. She was a sinner, in some respects to the last degree. I, too, was a sinner, probably in some other respects to the last degree. Certainly her soul in its lost heritage was no blacker than mine, because the chiefest sin of both of us was that we helped to crucify God's holy, only Son. We alike rejected God in His mercies and love and both were sinners."

And then I looked away from myself and saw Jesus. He was coming to me. He was knocking with nail-riven hands at the close-

(Continued on page 7)

Jungle Doctor Looks for Trouble

(Continued from page 2)

ears of *ndogowe*—the donkey. Crouching low, we forced our way through a piece of jungle that made me screw my eyes up as we passed perilously close to great ugly-looking thorns.

"Heh," said Hezeroni, "it was here, Bwana, that I picked up my thorn. Yah."

We had moved out into a clearing and he pulled me behind a baobab tree, with a great hole in its hollow trunk.

"Heh, Bwana, it is in there that many of the people of my tribe are buried. If you look in with your flashlight you may see their bones."

For a minute I looked around inside that grim tree. I looked

at those white skulls and wondered what story they could tell of the horrors meted out to them by N'goma—the witch-doctor—whose house I knew was not far away.

Hezeroni was peering round the edge of the tree.

"Heh, Bwana, this is strange. There is no one at the house of N'goma but two old men."

I saw this native house with its pumpkins and gourds on the roof. Two old men sat in the shade playing *sola*—a game of twelve small holes and a number of little pebbles. A black-and-white goat strolled aimlessly about while an athletic little hen pecked at some grain in a crack of the sun-baked earth before the witch-doctor's house. Then on the air came the throb of drums.

"Kah," said Hezeroni drawing back, "Bwana, there is the noise of the drums. This is a thing of the *washenzishenzi*, the heathen ones, those who have no time for God whatsoever."

"What will they do, Hezeroni?"

"Kah, Bwana, many things. Among them is the killing of a black cow. This is the peace offering that they will make to the ancestors. Listen, they are singing."

"Kah, Bwana, they are calling on the ancestors to take strong pain from the head of M'bovu. Heh, Bwana, see! They have also a black sheep. Kah, these they will kill before the house of M'bovu for the ancestors, that they may be appeased."

Hezeroni drew back behind the great rock where we stood.

"Bwana, is not this just what happened *katali*—long, long ago, in the days when the people of Israel killed goats? Is not this the same thing, Bwana?"

"Uh, uh," I replied, "those sacrifices amounted really to a reminder of sin. They pictured the fact that sin produces death. They were also a finger-post to point on to what you and I know, Hezeroni, but those people down there"—I pointed with my chin—"either do not know, or will not listen to, the fact that the blood of bulls and goats and sheep cannot remove the guilt of sin. God Himself said that He had no pleasure in sacrifice and burnt offerings. Kah, but Hezeroni, things are utterly different since Jesus lived and died, and lives again. Did not God say, in speaking of you and me and everybody else, 'Their sins and their iniquities will I remember no more'? So, because of the blood of Jesus Christ, you and I, Hezeroni, may have courage to come face to face with God Himself, because of Jesus Who died and is yet alive. These

are the words of God about this very matter. 'In this confidence, let us hold on to the hope that we possess without the slightest hesitation, for He is utterly dependable.'"

"Yah," said Hezeroni, "Bwana, those are good words. They bring real comfort. Kah, Bwana, but look at them."

The drums throbbed. The wind stirred through the thornbush and I could hear clearly the words of the people some hundreds of yards away, standing outside the door of the Chief's house.

"Great One," they chanted, "let thy children dwell in the shadow of peace, and let them sleep in the shadow of peace."

"Bwana," said Hezeroni, "beneath that doorway you see the big thornbush. There is buried the father of M'bovu and his grandfather also. Behold, Bwana, they call to whitened bones for peace. Yah, they might as well pray to those skeletons in the tree behind us. Heh, surely this is a thing of small wisdom."

And then to underline this, the drums swelled up in a hectic, fanatical beat.

To be continued

(Reprinted by permission of the author from the book, JUNGLE DOCTOR LOOKS FOR TROUBLE, published in the U. S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling. Order from Sword of the Lord, 214 West Wesley St., Wheaton, Illinois.)

Lord, I Have Shut the Door

Lord, I have shut the door,
Speak now the word
Which in the din and throng
Could not be heard;
Hushed now my inner heart,
Whisper Thy will,
While I have come apart,
While all is still.

Lord, I have shut the door,
Here do I bow;
Speak, for my soul attend
Turns to Thee now.
Rebuke Thou what is vain,
Counsel my soul,
Thy holy will reveal,
My will control.

In this blest quietness
Clamorings cease;
Here in Thy presence dwells
Infinite peace;
Yonder the strife and cry,
Yonder, the sin:
Lord, I have shut the door,
Thou art within!

Lord, I have shut the door,
Strengthen my heart;
Yonder awaits the task—
I share a part.
Only through grace bestowed
May I be true;
Here, while alone with Thee,
My strength renew.

—William M. Runyan.

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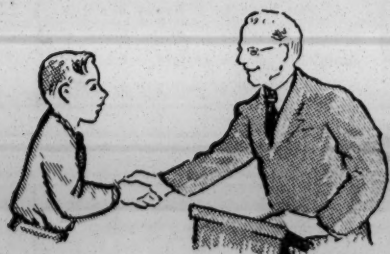
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In several respects Riley was more like Spurgeon than any other preacher in this country. Like that prince of preachers in London the Minneapolis pastor-evangelist carried on for several decades an effective ministry and so proclaimed the Gospel with courage and fervor that his pulpit became one of the most influential in the United States. Like Spurgeon, he published numerous books, more than half of which made up his 40-volume sermon-commentary, "The Bible of the Expositor and the Evangelist." Like Spurgeon, he founded a growing training college and seminary for ministers in which he himself was a tower of strength.

Less formal than most books on homiletics, Riley's volume, in that interesting manner which was characteristic of the stately and vivacious fundamentalist champion, offers many valuable suggestions that will incite ministerial readers to improvements in their own life and service.

The author's discussion on "The Proposed Standardization of the Ministry" contains a timely warning. Academic degrees by themselves do not constitute the true standard—whereby qualifications for the gospel ministry are measured. There are other things of still greater importance in a man whom God uses. This caution is presented by a man who envisioned a school for preachers and who said, "You will never reach the heights in the ministry unless you are a student."

In regard to the moot question of using illustrations in the sermon, Dr. Riley, a preacher who adorned his discourses with attractive and effective picture windows, presents strong arguments in defense of Dr. John A. Broadus' declaration that "illustration is a psychological necessity." The chapter dealing with this subject contains more than advice; it shows also where good illustrations come from.

A successful evangelist who wooed thousands to the Saviour, Riley shares some important lessons on "The Soul-winning Sermon."

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—A review from THE STANDARD

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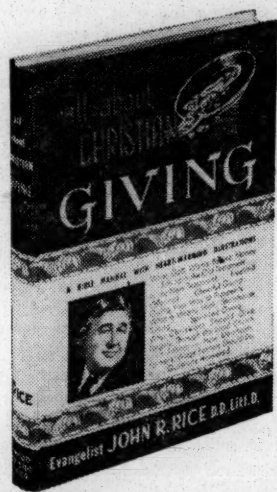
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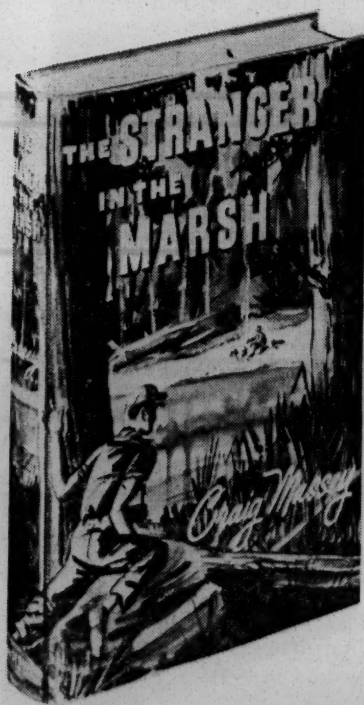
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7

Jesus Wins a Scarlet Woman

(Continued from page 5)

ed, blocked door of my heart; and I heard Him say to me, as He did to the woman, that wonderful message concerning the waters of everlasting life; and I remember full well how I asked Him for that water and He gave it. I said, "Sir, give me this water that I thirst not, neither come hither to draw"; and He said, "The water that I give shall be in thee a well of water, springing up into everlasting life." He afterwards said, "He that believeth on me, from within him shall flow rivers of living water." And as I stood there in imagination and memory, a sinner ruined by the fall of my father Adam and by my own voluntary endorsement of his sins and mine, and faced my soul's Saviour and yielded myself to Him, I thank God that I, too, a sinner, had found the same Saviour who quenched the spiritual thirst of the scarlet woman at this well.

The Method He Used

It will be interesting and in accord with the main purpose of this volume to study how Jesus won this woman at the bottom of society.

1. He made the approach by asking her to give Him drink. He opened the way. He knocked at the door of her heart. This incident is in accord with the whole history of Jesus, not only in His public, earthly ministry, but in His soul-winning marches down through the centuries. He was then and is today a seeking Saviour.

2. He sought to put Himself under obligations to her and her to Him. He established mutual interest. He made the point of contact, which every wise soul winner will learn to do in each case of personal work.

I remember the story of a wise, shepherding pastor who, walking across the back way of a little city, saw a stalled wagon in the alley. The preacher had on his Sunday clothes. The man driving the team was the husband of one of his members, a man who had very little respect for preachers and never went to church. His wagon was loaded with brick and was bogged down in the sand and his team could not move the load. The preacher, as if without forethought, pulled off his coat and said to the irate driver, "I will help you and we will unload the wagon and pull out and reload."

The preacher did yeoman service. The unsaved man went on his way rejoicing. The next Sunday night he was beside his wife in a pew at the pastor's church. He was converted that night and joined the church and said in telling his experience that it was not the inspiration of the pastor's sermon but the perspiration that he shed in the alley unloading and loading brick that won him to Christ. This preacher established the point of contact; and wise is the winner that learns the ways of this wisdom.

3. Jesus aroused her spiritual interest by arousing her racial curiosity and concern. He found the key to her soul by way of her racial interest. One of the finest things for a soul winner to do first in dealing personally with the lost is to find the key, that Yale key that unlocks the secret passageway to their inner souls. Jesus here exemplified the finest art in His dealing with this woman.

4. He made no reply to her appeal to racial prejudice but went straight to the heart of her need. Jesus refused to be side-tracked by side issues in this case, as He did in His personal work with Nicodemus. It is often but a step in personal work to controversy and controverting points or other side issue. Wise is the winner who is not allured into these devious ways which lead away from rather than to Christ.

5. He used water, its need to physical life, to point her to the need and the supply of the spiritual life. Jesus was an expert in apt illustrations. All things were His and Paul says that "all things are ours" to utilize in bringing men to see the light; and Jesus set us the example in the simplicities of illustration.

6. When He mentioned this eternal life, the question as to who would give it naturally arose, and this pointed to Himself and to His Messiahship and gave Him an opportunity to unfold and reveal to this lost soul the real source of all eternal life.

7. She at once hungered for this eternal water, this universal demand for God to supply the needs of the soul. The objective of Jesus was to create this hunger. He knew that if He could cause her to desire life, thirst for the waters eternal, He would be able to supply all her needs. This is the great work of soul winners, to create by the help of God and by the agencies of His truth, this love-longing for life. Gloriously fortunate is the winner who can.

8. Jesus did not accuse her. He led her to confession of her sins and this was artful. If He had said, "You are a harlot," and boldly confronted her with her sins, she would doubtless have been so stunned that she would have resisted and resisted any effort of His; but He used skillful discretion and indirection by getting her to confess her sins.

9. She raised a doctrinal question as to the place of worship. He answered her by giving her universal truth and, answering her, He answered all men everywhere.

10. This is probably the first time Jesus announced Himself as Messiah. What will you say to this? Was this casting pearls before swine? Here He unlocked the treasure house of the most golden of truths in the presence of a harlot. Surely God's ways are not our ways; but I thank God for His ways.

11. She implicitly trusted Him, and turning from her sins, went her way as an evangel of life to bring the people with whom and among whom she had sinned to the same sources of truth from which she herself had found this open fountain of eternal life-giving waters. See what the gospel can do, and that instantaneously—change a harlot into a successful soul winner and send her on down the sin-strewn way of life scattering the golden, saving truth of the gospel.

Great Messages in This Incident

I call your attention to the blossoming truth out of this flower in miasmic waters. Sometimes the most beautiful water lilies bloom on the surface of stagnant pools. The reason is they root themselves in the sub-soil below the filth and draw their sources of strength from the hidden fountains of truth and power.

1. One of the towering messages in this glorious instance is a missionary message. We see the gospel cross all lines and all barriers—racial, geographical, religious, ecclesiastical, political, social, prejudices and all. The gospel is God's great leveler. There are no seas nor mountains nor color lines nor racial distinctions in Christ's redemptive map of this lost world. This crossing these varied lines and breaking down these precipitous barriers did not compromise, but indeed glorified the cross of Christ and those who carried it.

2. The second great message in this incident is that of spiritual Christianity. There are no holy shrines, no select temples, no meccas, to which all the saints must go for prayer and piety, no priests, no popes, no cardinals, no preachers, no ecclesiasticisms, no phylacteries, no holy ministerial robes and crosses. Jesus says worship is that of the heart and spirit. Jesus here unlocked the sources of worship and power and released them in His great open world and said, "The Father seeketh such to worship him as worship him in spirit and in truth."

This great thunderbolt of Christ should break down all legalisms, ritualisms and ceremonialisms. It should tear up all the priestly robes and root up all the sacred shrines and pour out all the holy water ever lifted between a seeking soul and God Himself. Jesus here in this great announced doctrine did in spiritual proclamation

what was done in the temple at His death—the veil of the temple was rent in twain from top to bottom and all of God's highest and holiest was opened to any seeker for the truth, without the help of priest or preacher.

What a wonderful lesson Jesus here brought the world and how poorly the world has learned it! This doctrine really appropriated in the hearts of men, would turn all cloisters and expensive and closed temple corners into great tabernacles of evangelism. It would take the multiplied millions of money wasted in shrines and build with it Christian schools, body-healing hospitals and character-raising orphanages and soul-winning mission enterprises. Oh, that the world could appreciate and appropriate the heart of this message!

3. The third great message that comes to us, one of the most beautiful and perfume-casting flowers out of this murky pool of sinful slough, is the Messiahship of Jesus here first revealed. This strange flower has unfolded its marvelous beauty, not in prophecy but in reality, and it was done to one lone scarlet woman in the very heart of sin. He revealed Himself evangelism's Messiah and showed that His messianic strength was that of the soul winner.

Why did not Jesus first tell this marvelous story to John the Baptist, His faithful forerunner, or to the beloved John and Andrew, His first disciples, and Peter, His mighty spokesman, or to Philip, probably the one He first won to Himself, or to Nicodemus the scholar? Why did He not proclaim it from Mount Olivet or from the towers of the temple? We do not know. All we know is that He whispered it in the ear of a lone woman and she not of His own race and a great sinner. I care not where nor to whom He tells the story, only I thank Him that He told it and that I as a sinner heard the same whispering in the secret of my soul through the truth of the Divine Spirit; and this I thank Him for, too, that He has allowed me to preach widely and long and that He is the Messiah and that He saves the vilest and the worst of sinners.

4. Another towering message that comes from this wonderful incident is the joy of soul winning. And there was no sweeter experience I had in the five days in the Holy Land than the hour I stood by Jacob's Well and by faith and imagination heard Him say to His disciples who came with food for His body, "I have meat to eat you know not of"; and from the ringing joy bells in His own soul He pointed them to the ripening fields of falling grain and said, "Look on the fields: they are all ready for the harvest."

Oh, the joy and the rich spiritual experiences of those who know how to win souls! As I look back across the fifty-five years of my little life I remember a happy home, though it was a log house on the frontiers of Texas, the joy of a gloriously good father and mother, and remember the joys of my own happy home through now

twenty-five years with my blessed companion and our six children, as one by one they have come and brought us joy. As I look back over the years of study and recount the intellectual joys and the comradeships of my friends and remember the social joys, shining and rising above them all is the oft-repeated joy of my heart when I have been permitted by this same Saviour to bring to Him scarlet women, infidels, atheists, gamblers, murderers, whoremongers, moralists, and all sorts, thousands and thousands of them.

There is no joy like the joy of soul winning. Jesus said, "You can offer me no meat which will take away hunger and satisfy like the sweetness and richness of the food my heart enjoys as I see this sinner saved by grace going back as a soul winner to witness to My Messiahship and My power to forgive sins."

5. Another mighty message which comes out of this incident is the clarion call to missionary soul winners the world around. He said to His disciples, "Lift up your eyes and look on the fields; they are white to harvest." He meant to say, "Thrust in your sickle and garner the ripening grain and hear the call of the gospel causes around the world."

6. Another great message is the transforming power of regeneration in the case of this sinful woman. The soul-winning touch of Christ upon her sinful heart changed her instantly from a lover of sin to a proclaimer of gospel truth; from a follower of Satan and a reveler in sin to the humble forgiven disciple of Christ and a reveler in the joys of soul winning.

7. There is another message luminous here, another beautiful flower and fruit ripening out of this gracious incident and that is the need of wayside evangelism. There are women at many well-sides needing some messenger of the Messiah to open up the fountains of eternal life. My prayer is that the student of these lessons will now, if he or she has not formed in his or her heart the passion for wayside evangelism. We have changed the gospel from its early method, I fear. We have limited its proclamation to the four walls of the synagogues and churches. We should carry it out to the needs of men. The gospel is pre-eminently an open-air message. Let the churches and the ministry go out to where men and women are in their sorrows and needs and sins. May the example of the Saviour here cause you and me not to neglect the passers-by, the strangers we meet, the needy, the fallen, the suffering everywhere.

Thank God for this picture in John 4 of the Saviour saving a sinning sinner!

(From the book, HOW JESUS WON MEN, now out of print. Published by George H. Doran Company, copyrighted 1926 by Sunday School Board of the Southern Baptist Convention. Used by permission of copyright holder.)

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Where Did Luke Get His Facts?

(Continued from page 1)

found respect for the trustworthiness of Bible accounts, the historical exactness with which Luke described people and cities, as the facts were uncovered and proven by his studies in Bible lands, and particularly in Turkey, where much of Paul's missionary work was done.

In 1908, Hodder and Stoughton published Ramsay's book, *Luke the Physician*. Only 65 pages are given to Luke, and the other chapters are "other studies in the history of religion." But the book made a profound impression, for Ramsay had collected such an amazing amount of proof that the book of Acts was reliable historically. He was counted as a friend of the Christian religion. The tremendous impact which archaeology has made, compelling modernists to retreat from their attacks on many portions of the Bible, was just then well beginning. Theologians took great heart in the reassurance that the Bible was generally accurate and trustworthy in historical and geographical matters. So Ramsay's positions concerning Luke and the authorship and sources of the Gospel According to Luke and the book of Acts were regarded as profound. They were so influential as to color the thinking of Christian leaders and theologians on both sides of the Atlantic, and Ramsay himself was so popular that he was knighted by the English government.

Ramsay's article on "Luke the Physician" is principally an answer to Harnack, showing that Harnack was wrong in supposing Luke's writing to be inaccurate. He called attention to Hobart's and Hawkins's books on the medical language of Luke. Ramsay insists on "the perfect unity of authorship throughout the whole of the Third Gospel and the Acts The writer is the same throughout."

Ramsay did not say that Luke was divinely inspired and infallible. He says on page 10, "What was the truth? How far was Luke right? I cannot say." He thinks that Luke was limited because of his Hellenic background. He says, "Luke had been a Hellenic pagan, and could not fully comprehend either Judaism or Christianity." Ramsay did not believe that Luke was perfectly correct. He said, "I do not at all deny that there are in his Gospel (as there are in the other Gospels) traces of the age and the thoughts amid which they were respectively composed; but these are recognized because they are inharmonious with the picture as a whole. They are stains, and not parts of the original picture." Yet he insisted that by all human standards, Luke was a very accurate and trustworthy historian and so Ramsay's opinion had great weight. It is rather pitiful that if Ramsay or even an infidel says he thinks Jesus was a good man, or that some of the Bible is true, we want to herald it to the whole world as a great victory!

Ramsay was very precise in what he thought were the sources of Luke's Gospel and of Acts. He said, "The picture was given to, and not made by, Luke; and the Author himself shows plainly how it was given him. He had intimate relations with some of those who had known Jesus, and from that, more than from the early written accounts to which he also had access, he derived his conception."

On page 13 Ramsay says that, like Harnack, he thinks "that the story in Luke 1, 2, is dependent on an oral not a written report; but unlike him, I think that this report comes from Mary herself. Like Professor Sanday, I should conjecture that it came through one of the women named by Luke elsewhere."

So after Ramsay all the theologians so anxious to be thought scholarly began to adopt and teach that the sources of Luke's Gospel were oral traditions, testimonies of eyewitnesses, and perhaps some copying from other written records or Gospels. We were told that Luke probably talked to Mary herself or to someone who had talked to Mary, and that the reliability of the story of the virgin birth depended on

a second or third-hand account, put down as exactly as a good man of his period could do it, by Luke!

In the Sunday school lesson series of various great publishing houses this teaching of human sources was widely taught.

G. Campbell Morgan in his commentary on Luke, 1931, says concerning Luke's introduction:

"Then he gives us the sources of his information. He tells us that many had taken in hand to write a narrative. The reference may include the story Mark had written, and the story which Matthew had written; but it includes many more. He said many had taken in hand to write. Thus we first see him collecting every such story he could find. But there was another source of information. 'Those who from the beginning were eyewitnesses and ministers of the Word'—those who had actually seen Jesus, and served Him in the days of His flesh. To them he talked. His word for these people is arresting: 'eyewitnesses'"

We must remind the reader that we should not be guilty of oversimplification here. I use Sir William Ramsay because he was the most popular spokesman for the higher critics, making his plea more acceptable to Bible believers. I quote Dr. G. Campbell Morgan not to indicate a direct connection between his teachings and those of Sir William Ramsay. Dr. Morgan believed the Bible and nobly expounded it. Whether Morgan was influenced directly by Ramsay or by Harnack, or whether indirectly through others, I do not pretend to know. I only use Dr. Morgan as a popular example, showing that Bible believers have, I think thoughtlessly and unworthily but honestly, taken up the position of higher critics, that Luke got his Gospel from oral tradition, from eyewitnesses whom he may have consulted, from written records, and from other human sources. Thus, strangely, by a mistranslation and by the heavy influence of higher criticism along with the natural carnal tendency of all of us to try to find a human and natural reason for things instead of the supernatural and miraculous, good men have taught that Luke got the materials for his Gospel from human sources.

At any rate, the subject is worthy of more detailed study.

Many Uninspired Accounts of the Gospel Had Been Written Which Were Untrustworthy, Fallible, Inexact

To understand the need for Luke's inspired Gospel we are told that "many have taken in hand to set forth in order a declaration of those things which are most surely believed among us. Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word" (Luke 1:1, 2).

It was but natural that eyewitnesses of the miracles Jesus wrought, and those who remembered hearing Him preach, possibly even including the apostles themselves, had written accounts of the birth, life, death, and resurrection of Jesus.

Matthew Henry says, "That there were many who had undertaken to publish narratives of the life of Christ, many well-meaning people, who designed well and did well, and what they published had done good, though not done by divine inspiration, nor so well done as might be, nor intended for perpetuity."

The *International Standard Bible Encyclopaedia* says, "The introduction to the third canonical Gospel shows that in the days of the writer, when the apostles of the Lord were still living, it was a common practice to write and publish accounts of the acts and words of Jesus. It has even been maintained (S. Baring-Gould, *Lost and Hostile Gospels*, xxiii, London, 1874) that at the close of the 1st cent., almost every church had its own gospel with which alone it was acquainted. These were probably derived, or professed to be derived, from the oral reports of those who had seen, heard, and, it may be, con-

How Did You Vote?

"Last Sunday, I voted to close the church; not intentionally nor maliciously, perhaps, but carelessly, thoughtlessly, indifferently, I voted. I voted to close its doors, that its witness and its testimony might be stopped. I voted to close its open Bible on its pulpit—the Bible that had been given us by years of struggle and by the blood of martyrs who died that we might have it to read."

"I voted for our minister to stop preaching the glorious truths of the gospel of Jesus Christ. I voted that the children of the Sunday School no longer be taught the Bible and no longer lift their tiny voices in singing."

"I voted for the voice of the choir and of the congregation to be stilled, and that they no longer sing in united praise."

"I voted for every missionary to be called home, every native worker supported by the church to stop preaching, every hospital, every school and every dispensary in its foreign missionary fields to be closed. I voted that its colleges close their doors and no longer bother to train its youth for Christian service."

"I voted for every home missionary project to be abandoned, every influence for good and right and for truth in our community to be curtailed and finally stopped. I voted for the darkness of superstition, the degrading influence of sin, the blight of ignorance and the curse of selfishness once again to settle their damning load on the shoulders of an already overburdened world."

"For you see, I could have gone, and I should have gone, but I didn't. I stayed away from church last Sunday."

Signed _____
(can YOU sign this)
—From Central Contender

versed with Our Lord. It was dissatisfaction with these compositions that moved Luke to write his Gospel."

It is possible that the Gospels of Mark and Matthew had been written before this time, but Luke does not refer to them. Two Gospels are not "many." No, he has in mind uninspired accounts, written as carefully as men knew to do with human judgment, quoting others, oral tradition, and eyewitnesses, or third-hand reports.

The *International Standard Bible Encyclopaedia* says, "It was dissatisfaction with these compositions that moved Luke to write his Gospel." At least Luke gives that dissatisfaction as a reason for the need of his Gospel, although we believe the motivation of Luke's Gospel and of all scripture was the direct moving of the Holy Spirit.

Note the contrast between the reliability claimed for Luke's Gospel as compared with these other accounts. Others had undertaken (not necessarily accomplishing it accurately) "a declaration of those things which are most surely believed among us." So at best they had to judge from oral traditions and the mass of testimonies about things that had happened. In the nature of the case, these other writings would not be wholly reliable.

And notice that on the contrary, Luke claims for himself, "having had perfect understanding of all things." It is important to see that Luke does not set out to do just what others had already done so unsatisfactorily. He does not rely on oral traditions. He does not have to judge between conflicting reports and testimonies. He "had perfect understanding of all things," he says. In other words, Luke is claiming for himself a supernatural accuracy which was denied the uninspired

(Continued on page 11)

God's Great Problem

(Continued from page 1)

did not mean "stop" but "caution—slow down." He had acted accordingly. Beyond the curve he was unable to stop in time to avoid the crash.

That flagman had thought that a few shades less than pure red did not matter; but the engineer was depending on a clearly unmistakable signal. Too many persons on the railroad of life are mistaking the danger signals today, because too few spiritual signalmen are displaying the pure colors of absolute truth from God's Holy Word. Relative truth is the watchword of modern natural philosophy. A man is thought to be out of touch with this enlightened age if he thinks and speaks in terms of absolute truth, especially if his source of spiritual absolutes is the Bible.

God's Absolute Truth Never Changes

But has God's truth changed through the years? Is it not rather that the signalman's red flag has faded to a relatively pale pastel shade of yellow? Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). These, then, are words of absolute authority. We will do well to hear them with hearts willing to receive and believe God's Word of Truth.

There are also other unchanging absolutes that abide the test of time. Our children's arithmetic lessons use the same multiplication table their great grandparents learned. Geometry and algebra still are taught according to the same principles that first brought those branches of mathematics into existence. Our United States government has in Washington a metal cube ground to absolute precision and held at a constant temperature as the standard inch of lineal measurement. Man has discovered the laws that govern the action of electricity, and all the amazing advance of this electronic age has been within the well defined limits of those laws.

No amount of wishful thinking will ever rescind the absolute laws of electronics. Nothing but international confusion would result if this nation were to allow each man to establish his own relative system of weights and measurements. How long would we hire teachers who would instruct our children that accuracy in mathematics is unimportant and that they can interpret their problems in any relative fashion that suits them?

Far more important are the absolutes of truth in the realm of the spiritual. To ignore those eternal principles is to be eternally and fatally wrong. But the man who will relate himself rightly to the absolutes of God will know the precious peace with God that brings him full assurance that his soul's problem has been solved for all time and eternity. There is a sweet reasonableness in God's perfect plan of salvation through His Son, Jesus Christ. He invites you, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Just as our government has a standard inch, a standard gram, a standard pound, so God has a universal standard of spiritual perfection. He has not authorized a church nor any man to set that standard. He maintains that standard within Himself. Many would like to think that it is love, for

they remind us that the Bible says, "God is love" (I John 4:16). Wonderful as that truth is, there is another more important and absolute attribute which above all others controls the nature of God and His relation to man. It is His holiness.

I. GOD'S ABSOLUTE HOLINESS

Only the Holy Spirit of God can convey to your heart a conception of the undefiled purity of God's holiness. An illustration from science may help you to grasp some measure of this truth.

In the laboratories of this world physicists have found both the Fahrenheit and the Centigrade scales of temperatures too cumbersome for many calculations. A third scale has been established that does not have any minus readings. Its coldest point is zero, or absolute zero. It is far colder than the imagination can contemplate. We think it is really cold here in Minnesota when some winter nights produce temperatures down to -40° F. I remember the winter of 1936 when it got down to -52° in our town; but that was a veritable heat wave compared to absolute zero. At -120° carbon dioxide turns to a solid and we call it dry ice, but there is a vast amount of relative heat in dry ice in spite of its awful cold. Down, down, down we go to minus two hundred, three hundred, four hundred, and find our stopping point at 459.7 degrees below zero by the Fahrenheit scale. That becomes absolute zero, the point at which there remains no more heat. Here is the positive, complete, perfect absence of the faintest trace of any heat. Here is complete cold. Nothing can be colder than the perfect cold of absolute zero.

God's Holiness Declared in Scripture

Taking this understanding of the word "absolute" over into the spiritual realm and applying it to the holiness of God, we can see that His holiness is complete, perfect, absolute. Nothing and no one can be holier than He is. Here, then, is the standard of spiritual perfection.

The Bible continually speaks of God's holiness. The psalmist declared, "God hath spoken in his holiness" (Ps. 60:6), and "Once have I sworn by my holiness . . ." (Ps. 89:35). Again God declares, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy . . ." (Isa. 57:15). All Heaven is continually reminded of God's perfect purity in the words John records, "The four beasts . . . rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8). These words are endlessly repeated as a constant reminder that God alone is inherently holy.

But the Bible does not just state that God is holy; it also tells us how holy He is. In Psalms 92:15 we read, "The Lord is my rock, and there is no unrighteousness with him." That is absolute holiness. There is not an infinitesimal taint of iniquity in God. His holiness is infinite, perfect, complete. Again the Scripture uses the symbol of light to tell us that, "God is light, and in him is no darkness at all" (I John 1:5). His holiness symbolized as light is perfect light such as no man has ever known or seen.

We are also told that He "dwelleth in the light which no man can approach unto" (I Tim. 6:16). That glory of His holiness is more brilliant than the blazing light of our sun at its brightest. There is relative darkness even in the face of our sun. Those sun spots that look black against the surface of that flaming orb are really vast raging tornados of brilliant, blazing fury. When Jesus comes back in all the blazing majesty of His power and glory our flaming sun will look " . . . black as sackcloth of hair, and the moon . . . as blood" (Rev. 6:12). What light! What glory! Such is the perfect, infinite, absolute holiness of our God. That is unadulterated holi-

(Continued on page 9)

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God's Great Problem

(Continued from page 8)

ness, for "There is no unrighteousness in him" (Ps. 92:15). Talk about our human standards of mechanical perfection and precision! They are as nothing compared to the spiritual standard of the universe as embodied in God's holiness.

The Lord Jesus Perfectly Met God's Standard

The only man who ever lived in perfect fulfillment of that standard was Jesus of Nazareth, the virgin-born Son of the God of glory. In Heaven with the Father from all eternity past, He was one with the Father, and inherently holy as the Father. Thus He laid aside His glory, but not His holiness. To the virgin the angel said, "... that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). He walked and talked with men, and challenged His enemies saying, "Which of you convinceth me of sin?" (John 8:46). The Bible declares, He did no sin... (I Pet. 2:22). He knew no sin (II Cor. 5:21). In Him is no sin (I John 3:5). Again it states, "[He] is holy, harmless, undefiled, separate from sinners" (Heb. 7:26). His holiness was possible only because He was God manifest in the flesh. He was the God of glory "... made in the likeness of men" (Phil. 2:7). He was the Creator born with a body like unto His creatures that He might be the One and only to fulfill the standard of His own holiness. The songwriter has expressed it:

"The Great Creator became my Saviour,
And all God's fullness dwelleth in Him."

All of Holy Writ is replete with ascriptions of praise to Him, who "... though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). He was the brightness of God's glory, and the express image of His person (Heb. 1:3). It was God the Son who became Jesus "... who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9).

O could I speak the matchless worth,
O could I sound the glories forth
Which in my Saviour shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine,
In notes almost divine.

Now remembering what we have seen of the holiness of the triune God, let us see that the Bible tells us that Satan is the extreme opposite of all that God is in every attribute. Just as holiness is God's pre-eminent attribute, so Satan's foremost characteristic is His absolute iniquity.

II. SATAN'S ABSOLUTE INIQUITY

How do we know that he is so evil that we have to use the word "absolute" to fathom the depths of his sin? Jesus said so when He was speaking to some wicked men of His time and declared, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him" (John 8:44). If in him there is the total absence of truth, then he is the full embodiment of the lie, and his iniquity is absolute.

Satan has not always been thus, for God says of him, "Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee" (Ezek. 28:15). Since then he has been the extreme opposite of all God is. In God is perfect truth; in Satan is the total lie. In God is perfect love; in Satan is all hatred. In God is perfect holiness; in Satan is all iniquity. In God is all faithfulness; in Satan is all infidelity. In God is all mercy; in Satan is all cruelty. In God is all justice; in Satan is all tyranny. He is everything that God is not. He is the archenemy of both God and man.

The Bible says, "The Lord is not ... willing that any should

perish, but that all should come to repentance" (II Pet. 3:9). It is just as true that it is not the will of Satan that any should be saved, but that all should be damned. Moreover the Devil has accomplished the damnation of millions of souls during this world's history. And he would do his utmost to bring your soul down to the abyss of Hell today if he could. You have only the grace of God to thank that you are still among the living who can hear the pleadings of the Holy Spirit, and that you can receive Him today as your Saviour. Should you reject this declaration of God's message of warning and love, you have no assurance that you will have another opportunity to receive Jesus as your Lord and Saviour. Listen well and with all your heart. Remember what we have seen concerning God and Satan, for the Holy Spirit wants you now to learn the truth about yourself in the light of God's Word.

Lost Men Partake of Satan's Sinfulness

The Bible declares that you are a member of the fallen race of humanity. We read that, "All have sinned, and come short of the glory of God" (Rom. 3:23). That "all" does not leave any of us out. "God ... cannot lie" (Titus 1:2), so His verdict about you is true. If you should attempt to dodge it and say, "I have not sinned," you have called God a liar, and His Word is not in you (I John 1:10). Your rejection of God's verdict brands you, not God, a liar. Lying is sin. Now we have demonstrated that God was right in the first place when He said, "All have sinned ..."

But that same verse also says you have "... come short of the glory of God." What is the glory of God? His glory is His holy nature, the absolute holiness we have been speaking about. Many profess to live by the Sermon on the Mount; but within that sermon Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Again that absolute standard is set in these words, "Because it is written, Be ye holy; for I am holy" (I Pet. 1:16). Once more it becomes plainer still, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). How do you measure up to a standard like that?

Here was the problem of the ages. How could God be just and yet justify man who had so grievously sinned against Him? If He had lowered the standard to justify sinners, He would have defiled His own glory. He would no longer be holy and just. His heaven will be a place of perfection, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). Heaven would not be Heaven if sin were allowed to enter there. God would not be just if He ignored man's sin to justify him.

No Human Righteousness Can Meet God's Holy Standard

Still another reason God has set for you the standard of absolute holiness is that you might know you cannot attain to it in your own strength nor by your own good works. It is altogether necessary that you abandon all false notions of your ability to measure up to His qualifications to enter Heaven by your own righteousness. I have a clever little ruler nicely marked off in inches from one to twelve. According to that ruler I am fourteen and one-half feet tall. But you have guessed already that those are not standard inches, in fact no two inches on this ruler are the same size. You see this ruler was made for fishermen to use in telling their stories about the size of the fish they catch. You know that fishermen are not noted for their truthfulness about the size of fish.

God's standard, not yours, is the one whereby you are found to "... come short of the glory of God." He wants you to know that

it is "not by works of righteousness which we have done, but according to his mercy He saved us" (Titus 3:5). If you would plead the value of your "fisherman's inch" of righteousness, then listen again to God's evaluation of your false hope: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6). Not your sins, but your most righteous acts are like filthy rags compared to the holiness of God. All those good deeds you have done to gain salvation may be piled one on the other, but they are still of no more value than one of them alone. Whether one good deed or ten thousand, they are like filthy rags, and you insult God when you would offer them to Him. He still declares "... all have come short of the glory of God."

Still I can almost hear some morally upright, cultured person say, "Don't class me with all the common sinners of humanity. I am better than others. Surely God will accept me because I have tried to live on the highest plain of cultural and ethical attainment." Listen, my friend! God is not interested in how you compare with other sinners; but He has told you how you compare with Himself. He warns you against such wrong evaluation when He says, "... but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" (II Cor. 10:12). God's inescapable verdict is that you and I and "all have sinned, and come short of the glory of God."

Now God wants you to get the rest of the picture and learn that your standing is not just a minus quantity; but worse yet, there is a positive factor in your sin against Him. Sin is an aggressive thing. It would pull God from His eternal throne and put self in His place if that were possible. Since man cannot reach into the heavens to carry out that sinful desire, he has dethroned God from his heart and enthroned self instead. That is like the sin whereby Lucifer became Satan when he said, "I will be like the most High" (Isa. 14:14). Every sinner manifests the nature of his "father the devil." The Bible plainly states that sinners are "children of the devil" (I John 3:10) and "children of disobedience" (Eph. 2:2).

You see, the further we develop this thought the blacker it becomes. God did indeed have a problem as to how He could be just and holy and still save those who have been children of the Devil. God wants you to know the very worst about your sin, so let us look again and see that your sin is an infinite sin. True, you are a finite creature, and your powers are limited thereby;

but your guilt is infinite nevertheless. Dr. Shedd rightly stated the facts when he said that man's sin is not measured by his own finite powers; but by the majesty of the One against whom the sin is committed. Thus the sin of a finite creature against his infinitely holy God becomes infinite itself.

Man's rebellion against God reached to the highest heaven in defiance of His will, and in his disobedience man committed the greatest sin possible. Unbelief is at the root of it all. A man acts in accord with what he believes. When he disbelieved God, he disobeyed. If you have not believed on Jesus and received Him into your heart, you have disbelieved Him and shut Him out. Your sin is measured by the majesty of the One whom you have shut out of your life. Your sin is infinite.

Now God is fair and just in telling you the eternal consequences if you persist in following that course. You cannot refuse to receive Him into your heart and expect Him to receive you into His Heaven. When you shut Him out of your life, He will shut you out of glory. He will say to you, "... where I am, thither ye cannot come" (John 7:34). While there is still time for you to receive Him as your Saviour, He wants you to know about this future complete separation of good and evil.

III. ABSOLUTE SEPARATION COMING

All the good and evil in this world may seem very much a mixture of shades of gray today; but the time is coming when all the good will be where God is and all the evil will be where Satan is going to be. Absolute holiness and absolute iniquity cannot co-exist. A God of such holiness cannot embrace a soul that bears a trace of sin. God has prepared a Heaven of perfect purity to match His holiness. Only a prepared people will be permitted to share its splendors. He also made a place of "everlasting fire, prepared for the devil and his angels" (Matt. 25:41). Hell was not prepared for men. But God could not be just and justify those who reject His Son. Therefore those who are unprepared for Heaven will go to Satan's place. "Therefore hell hath enlarged herself, and opened her mouth without measure" (Isa. 5:14).

Heaven and Hell Are Absolute Opposites

As Satan is the opposite of all God is, so Hell is the negative of all that Heaven is. Consider a few of the contrasts in this great, eternal, final, and fatal separation. Evaluate them carefully and choose today which you want for

your eternal home. God will be in Heaven; Satan will be in Hell. Absolute holiness will be the climate of Heaven; absolute iniquity will be the scourge of Hell. All the holy angels will be in Heaven; all the loathsome demons will be in Hell. A city of purest gold and rarest jewels will be in Heaven, but the lake of fire and brimstone will be in Hell. There will be no burning heat in Heaven, but in Hell will be the fire that never shall be quenched. The river of the water of life will be in Heaven, but not a drop of water will be in Hell. Only purest light from the Sun of righteousness will be in Heaven, while in Hell will be eternal outer darkness. Heaven will have an eternal glorious day, but Hell will have endless, blackest night without a ray of hope or light.

The contrasts grow still more vivid when we look at the occupations of the inhabitants of those opposite places. Those in Heaven will be comforted, while those in Hell will be tormented. There will be perfect rest in Heaven, but only unspeakable anguish in Hell. There will be rapturous singing in Heaven, and remorseful wailing in Hell. There will be glorious praise in Heaven, and foulest blasphemy in Hell. There will be no more tears in Heaven, but eternal weeping in Hell. There will be a blood-washed throng in Heaven, but an unwashed multitude in Hell.

"And there shall in no wise enter into it [heaven] anything that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). And whatsoever was not found written in the book of life was cast into "the lake of fire" (Rev. 20:15). "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22:15).

A Holy God Cannot Let Sin Go Unpunished

Yes, it is the infinite holiness of God in opposition to the infinity of sin that makes Hell a just necessity in God's universe. God is "of purer eyes than to behold evil" (Hab. 1:13). How then could He be just and justify man? It was not possible that He could be just and leave sin unpunished. Yet there was a solution to God's great problem of the ages. There was a way whereby sin could be justly judged and the sinner be justified without violating His holiness. Here is a story from the human level that may help to open your heart to divine truth.

Henri was a little French boy whose parents had died so he lived with his grandmother. A godly woman, she sought to teach him

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God's Great Problem

(Continued from page 9)

to love and obey the Lord. But Henri fell into evil ways and began to steal things. His grandmother tried to reason with him; but in spite of his intentions to do better, Henri continued his thefts. At last in desperation his grandmother said, "Henri, do you see this knitting needle? Do you see that fire on the hearth? Well, Henri, Grandmother is going to have to punish you if you will not stop this evil. I will heat this needle white hot in that fire and

thrust it through the hand that steals if this ever happens again. You know that I always keep my word. Do you think you can remember this, Henri, and quit taking things that do not belong to you?"

Between sobs of fright at the fearful warning Henry tearfully replied, "Yes, Grandma, I will never steal again. I don't want my hand pierced by your knitting needle. I will remember."

Some time went by, and with

the passing days the remembrance of the promised punishment waned. One day Henri's pockets again were bulging. His grandmother asked, "Henri, what have you in your pockets?"

"Oh, it's nothing, Grandma," was the timid reply that betrayed his guilt.

"Let us have a look," she insisted. And one by one Henri emptied his pockets of the loot while tearfully admitting that he had indeed stolen again. "Do you remember what your punishment was to be for this?" asked the grandmother.

Cringing, Henri sobbed, "Yes, I do; but Grandma, I'll give the

things back. I'll pay for them. I'll . . . I'll . . ."

But Grandmother had him firmly by the hand and drew him toward the hearth where she heated the knitting needle as she had said she would. Meanwhile Henri in terror was screaming, "Grandma, I will be good. I will be good. Grandma, stop. I won't steal any more. Please, Grandma, please . . ."

The needle was truly white hot when it seared its way into the flesh, and on through the quivering hand. Only then did Henri know how much his grandmother loved him; for through his flood of tears he saw that the needle had pierced Grandmother's hand instead of his own. Broken hearted, he kissed the wound that was made for him and found there the overwhelming power of love that enabled him to always keep his freshly made vow that he would never, never steal again.

Sinner friend, won't you let Jesus take you by the hand and lead you to the place where His hand was pierced for your sin? Let us go together, shall we? Let me tell you what I saw when He showed me that for the awful guilt of my sin He became my absolute Saviour.

"In the Beloved," God's marvelous grace
Calls me to dwell in this wonderful place:
God sees my Saviour and then He sees me
"In the Beloved," accepted and free.

Here at the cross "mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10). Here God's holiness has been vindicated. His righteousness has been satisfied. Now He can be just and the justifier of him which believeth in Jesus. Never until Calvary could His arms of love embrace the sinner He longed to press to His bosom. With the song writer

I'd sing the precious blood He spilt,
My ransom from the dreadful guilt
Of sin and wrath divine:
I'd sing His glorious righteousness,
In which all-perfect heav'nly dress
My soul shall ever shine,
My soul shall ever shine.

God Can Righteously Count Righteous All Who Trust in Christ's Atonement

What boundless grace! What matchless love! How shall tongue or pen proclaim the glory of His grace? How can it be that He should take my infinite shame and impute to me His own perfect purity? How could my sin be exchanged for His holiness? But such is the grace of God, for so I read, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him (II Cor. 5:21 A.R.V.)." "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10). Now I have the robe of His righteousness, that "holiness, without which no man shall see the Lord" (Heb. 12:14).

Do you have that garment pure and white? Will you be among that blood-washed throng in Heaven, or are you one of the unwashed number going toward Hell today?

Have you been to Jesus for the cleansing power,

Are you washed in the blood of the Lamb?

You have seen the blackness of your sin. You have seen God's perfect provision for your salvation. The price has been paid, and what a price! Since Jesus paid your debt, you need not pay it again and lose your soul. You have been a child of the Devil, "but as many as received him [Jesus], to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

You are the most costly purchase in this universe, bought by the death of God incarnate. But this salvation is all a gift, free for the taking. Will you receive it? Will you receive Him? You do not receive the gift without the Giver. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). For you to go on working for your wages of death and spurn God's infinitely costly gift of eternal life is the most stupid and colossal waste possible. Now is the time to change masters, before payday. And the choice is too eternally important to be delayed. ". . . Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

You know God's message, I need not tell you more, for "The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach; because if thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9, 10 A.R.V.). Do you believe that Jesus took your sin upon Himself? Then it is no longer on you. If you truly believe that, then right now He reckons His righteousness to your account. If you do believe His Word on this you will confess Him as your Lord. If you do not believe, you will not confess Him and thereby you will prove you have not received Him. Do it today and you will know the overflowing joy and assurance that can only come as you tell others. How could you keep silent when you were bought at such a cost?

"Sword Wit Sharpener"

Herod Antipas Beheaded John the Baptist

Mark 6

CLEWS ACROSS

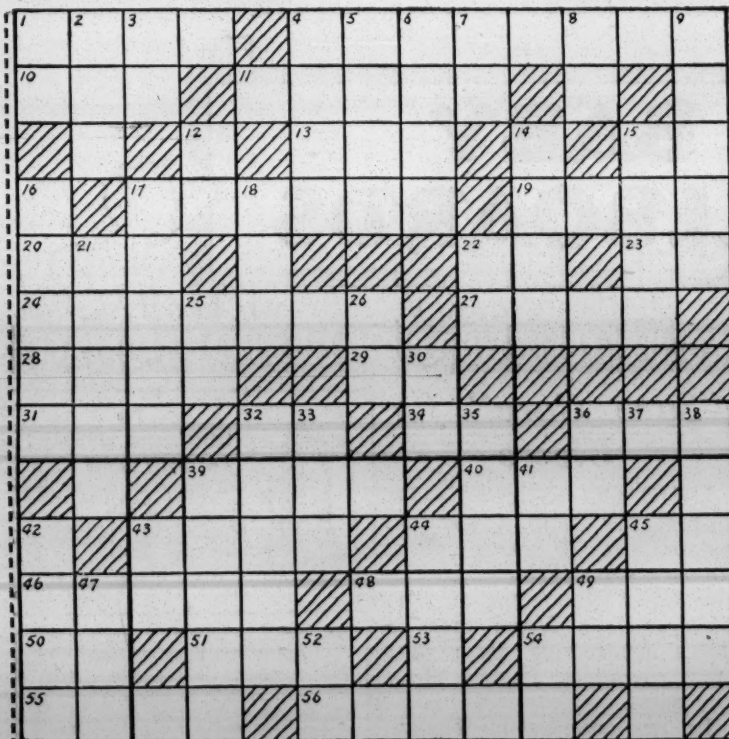
- 1 "And immediately the king . . . an executioner."
- 4 "And he went and . . . him in the prison."
- 10 "Bound him in prison . . . Herodias' sake"
- 11 "... the tetrarch heard of the fame of Jesus." (Matt.)
- 13 Feel ill
- 15 Grief (var.)
- 17 "Would have put him to death, he . . . the multitude" (Matt.)
- 19 "She said, The head of . . . the Baptist."
- 20 Atmosphere
- 22 A northcentral state (abbr.)
- 23 Agricultural Engineer (abbr.)
- 24 Having knowledge
- 27 "I will . . . thou give me by and by in a charger the head."
- 28 Otherwise
- 29 "Herod . . . his birthday made"
- 31 "Pleased Herod and them that . . . with him"
- 32 Registered Nurse (abbr.)
- 34 "For . . . had married her"
- 36 "When a convenient day . . . come"
- 39 Wild beast
- 40 "When he heard him, he . . . many things."
- 42 "Therefore Herodias had . . . quarrel against him"
- 43 Righteous
- 44 Grown boy
- 45 Part of the day (abbr.)
- 46 "Daughter of the said Herodias came in, and . . . (d)"
- 48 "He would not reject . . ."
- 49 Thick, dark liquid
- 50 Bone
- 51 "With haste unto the king, . . . asked, saying"
- 53 "Made . . . supper to his lords"
- 54 Hallowed
- 55 Hide of an animal
- 56 "Yet for his . . . sake"

CLEWS DOWN

- 1 Senior Fellow (abbr.)
- 2 Division of geological time
- 3 Near (abbr.)
- 4 Sustain
- 5 One of the Great Lakes
- 6 "Herod himself had sent forth and laid . . . upon John."
- 7 Diminutive of Edgar
- 8 "Mighty works . . . shew forth themselves in him."
- 9 To speak monotonously, -r--
- 12 "Commanded his head to . . . brought"
- 14 Son of Zibeon, son of Seir the Horite (Gen. 36)
- 15 "Said unto her mother, . . . shall I ask"
- 16 "And for their . . . which sat with him"
- 17 Frozen dew
- 18 Head of a family of Gad (I Chron. 5)
- 21 Set into the body of a surface, -y-
- 22 "He said, . . . is John, whom I beheaded."
- 25 You and I
- 26 Depart
- 30 A New England state (abbr.)
- 32 "He said, That John the Baptist was . . . from the dead."
- 33 "Would have killed him; but she could . . ."
- 35 A tower was located here. (Gen. 35)
- 36 War Department (abbr.)
- 38 "The king was exceeding . . ."
- 39 Pertaining to St. Luke
- 41 "And brought his head . . . a charger."
- 42 Rearrange "soda."
- 43 Junction (abbr.)
- 44 "And them which sat with him at . . ." (Matt.)
- 45 "I will give it thee, unto the . . . of my kingdom."
- 47 "... of me whatsoever thou wilt."
- 49 "Not lawful for thee . . . have thy brother's wife"
- 52 Same as 8 down
- 54 High school (abbr.)

Deadline: July 14, 1958

PUZZLE NO. 27



Mail to Puzzle Editor, Sword of the Lord, Wheaton, Illinois
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Address _____
City _____ Zone _____ State _____

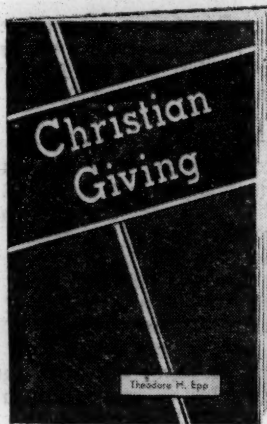
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Puzzle Number 27

Christian Giving

By Theodore H. Epp



This is a strong, simple, scriptural study about Christian giving. The four chapters deal with: (1) How Much to Give; (2) Where to Give; (3) How to Give; and (4) Giving — A Responsibility and Blessing.

Mr. Epp lists five reasons for the principle of proportionate giving under the covenant of grace: We have been commanded to do so; it is a matter of honesty in paying our debts, love, gratitude and faith. He carefully shows where the tithe and offerings were given in the Old Testament and where they were given in the New Testament. In the final section he scripturally answers some of the principal objections regarding Christian giving. This is a heart-warming little booklet which will do much good in the lives of Bible believers.

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clue numbers given on a separate sheet of paper. Entries will not be returned.

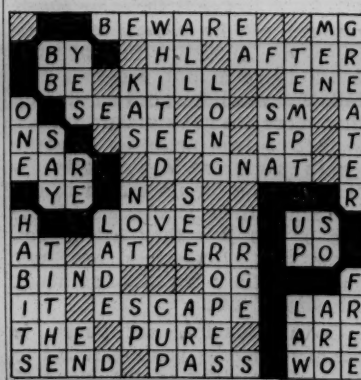
3. In order for you to receive the book, *Christian Giving*, your entry must be postmarked by midnight, July 14, 1958. If your paper arrives after the deadline date, YOU MUST place the date of arrival on the entry. Otherwise, it will be counted late. The answer to Puzzle Number 27 will appear in the July 25 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons. They are important. At the end of the year those who have fifty coupons will receive a Scofield Bible. Those who have as many as thirty will receive a World Bible. Please remember that the coupons you have are the only record of your correct en-

"In the Beloved" I went to the tree,
There, in His Person, by faith I may see
Infinite wrath rolling over His head,
Infinite grace, for He died in my stead.

tries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Please limit all correspondence to only necessary items.

Answer to Puzzle No. 24



Where Did Luke Get His Facts?

(Continued from page 8)

accounts. If words mean anything, then "perfect understanding of all things" is a claim of infallibility, of absolute correctness, which is not possible in a human document, but possible only by clear revelation and inspiration from God.

And why is the Gospel of Luke written? "That thou mightest know the certainty of those things, wherein thou hast been instructed."

The man Theophilus to whom Luke addressed the Gospel, and all other lovers of God represented by him, had heard already traditions, oral accounts, testimonies, and preaching about Christ—His life, His death, His miracles, His wonderful resurrection, His sayings. But no two people could tell so many things exactly alike. They would not see them alike. How could one know by reading the uninspired accounts of the life of Christ what was exactly so and what was not true? The only way is for somebody to write by divine inspiration so that "thou mightest know the certainty of those things, wherein thou hast been instructed." So Luke is inspired to write his Gospel as an infallible standard by which the things they had heard might be judged. Mistakes that others had made would be rectified. Uncertainty would become "certainty" by Luke's Gospel.

One cannot avoid the meaning here: What Luke wrote is claimed to be perfect and certain. What others had written before, in uninspired accounts, had been drawn from eyewitnesses and oral reports and perhaps copied from others. But what Luke was writing was out of "perfect understanding of all things," and with the assurance that those who read might "know the certainty of those things, wherein thou hast been instructed."

The difference between the common uninspired accounts of the life of Christ and Luke's Gospel is the difference between human and divine writing, between tradition and inspiration. It was the difference between human investigation and judgment and human frailty in expression as contrasted with the perfection of divine inspiration.

Who was it that used eyewitness accounts and oral tradition as a basis for their writings? It was these uninspired accounts which others had written. Luke does not even hint here that he talked with Mary the mother of Jesus, or with somebody else who had talked with Mary, to find out about the virgin birth. He does not say that his Gospel was written, like these unreliable accounts were written, from oral tradition and from eyewitnesses, from hearsay, and from copied documents. No, the sources of these other uninspired and unreliable gospels are not the same as Luke's. Theirs are human; his is divine. Theirs are unreliable; his is perfect and accurate and certain. So here, by divine inspiration, Luke claims and so Bible believers should believe.

There is no way to understand Luke's introduction to his Gospel unless we understand that he is clearly here professing that his Gospel is different in origin and different in reliability from the other accounts to which he refers.

Did Luke Trace Out Accurately and Investigate Sources in Writing His Gospel?

Sir William Ramsay in *Luke the Physician*, page 7, says, "He was, of course, dependent on information gained from others: the Author [Ramsay refers here to Harnack but approves] is disposed to allow considerable scope to oral information in addition to the various certain or probable written sources; but Luke treated his written authorities with considerable freedom as regards style and even choice of details, and impressed his own personality distinctly even on those parts in which he most closely follows a written source."

Here Ramsay, following Harnack, says that Luke quoted "oral information in addition to the

various certain or probable written sources," and that Luke even then felt free to change material as he chose!

Now when you read that kind of talk from a modern commentator, remember it started with unbelieving higher critics. Harnack did not believe even in the miracles of the Bible. Ramsay believed in some of the miracles, but did not believe in the infallible inspiration of the Bible. The idea of Luke's having oral tradition, eyewitness reports, and copied documents as sources for the Gospel, came from unbelievers. It is not in Luke's own introduction to his Gospel, and there is no scriptural evidence for these suggested sources.

Luke plainly indicates that his Gospel, unlike the common uninspired accounts which had been written before, is certain and accurate in detail.

Dr. C. I. Scofield was an ardent fundamentalist. The editors of the Scofield Reference Bible were devoted believers and reverent scholars. And Dr. Scofield calls attention to the mistranslation of the Greek word, *anōthen*, and says that it should definitely be translated, "from above." But then, strangely enough, Dr. Scofield says, "The use by Luke of *anōthen* is an affirmation that his knowledge of these things, derived from those who had been eyewitnesses from the beginning (Lk. 1:2), was confirmed by revelation. In like manner Paul had doubtless heard from the eleven the story of the institution of the Lord's Supper, but he also had it by revelation from the Lord (cf. 1 Cor. 11:23), and his writing, like Luke's '*anōthen*' knowledge, thus became firsthand, not traditional, merely."

But here, alas, Dr. Scofield reads into the passage what Luke did not say. Luke did not give "an affirmation that his knowledge of these things, derived from those who had been eye-witnesses from the beginning," rather, he plainly states that he received these things by revelation. Luke knew naturally only what everybody else knew, "those things which are most surely believed among us." He did not claim to have any human sources of knowledge more than everybody else had, and he did not claim to have written as a result of those sources at all. What Luke wrote was not "confirmed by revelation." It was actually given by revelation.

And then Dr. Scofield says, "In like manner Paul had doubtless heard . . ." How does Dr. Scofield know? Paul did not say so. On the contrary, speaking about his contact with the other apostles he said, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12). Then in verses 15 to 17 Paul says that when God called him to preach, "immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." Paul did not go to Jerusalem till three years later to see Peter, and was with Peter fifteen days. Then fourteen years later he went up to Jerusalem to confer with the apostles. Paul is expressly disavowing any idea that he got his preaching and doctrines and teaching from the other apostles. So it is only guesswork and supposition to say that "Paul had doubtless heard from the eleven the story of institution of the Lord's Supper." Paul got his revelation directly from God. If he had heard other things, he disregarded them. Hearsay evidence is never infallibly correct enough to be included in a supernatural Word of God. Inspiration does not "confirm" rumors and oral tradition. Inspiration breathes out words from God.

But someone says that the Greek word *parakolouthēo* here translated "perfect understanding" means "traced carefully." The Scofield Reference Bible is by all odds the greatest in the world, but in this matter the au-

thor of the notes was misled by a current fallacy, in our humble judgment.

Ellicott's Commentary says, "Having had perfect understanding of all things.—Better, *having traced (or investigated) all things from their source*. The verb used is one which implies following the course of events step by step." But this description of the Greek word, I think, is prejudiced by the mistranslation which Ellicott did not notice. He thought Luke was claiming to know perfectly all things even from the very first of the Gospel by natural means and by human sources. And so he read into the Greek word translated "perfect understanding" the idea of tracing things from their source.

In the first place, it would be a ridiculous claim for Luke to say that he, by purely human means, going by oral tradition, had "traced" or "investigated" enough to have had a perfect understanding of those things written in his Gospel. As far as we know, John the Baptist, Zacharias, Elisabeth were all dead long before Luke was converted. He did not secure his facts from them. The Bible never hints that he even met Mary, and if he had talked to Mary about what the angel said to her and what she said to the angel it would be only hearsay and subject to the human errors of memory and understanding. There was no human way

nourished up in the words of faith and of good doctrine, whereunto thou hast attained." Here *parakolouthēo* is translated "hast attained." Timothy had attained "the words of faith and of good doctrine." The word itself does not tell us how Timothy had attained the words of faith and good doctrine. If it was by searching out, by private investigation, by consulting eyewitnesses, that is not discussed in the verse here. The word simply means here "hast attained." Williams translation says, "They were feeding your own soul on the truths of the faith and of the fine teaching which you have followed."

Second Timothy 3:10 reads, "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience." And here the Greek word *parakolouthēo* is translated "hast fully known."

Summing up, then, the word here translated in Luke 1:3 as "had perfect understanding" means just that. Luke had known, or attained, or in his mind perfectly followed certain things given him of God. No one has a right to say what the Bible does not say, that Luke had searched out, consulted witnesses, consulted other documents, carefully compared oral tradition, and thus from human sources received a matter written in his Gospel. That is not what he said. That is the reasonings of men, but it is not ex-

term "from above" is a translation of *anōthen*. It really means from above.

James 3:15 says, "This wisdom descendeth not from above, but is earthly, sensual, devilish." And the term "from above" here also is a translation of *anōthen*.

The second verse below, James 3:17, says, "But the wisdom that is from above is first pure, then peaceable . . ." And the term "from above" is a translation of the Greek word *anōthen*.

The word *anōthen* is once translated "again." In John 3:3 we read that Jesus told Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." But the word "again" is a translation of the Greek word *anōthen*, and it properly means that one must be born "from above."

In John 3:7 Jesus said, "Marvel not that I said unto thee, Ye must be born again." And the word "again" is a translation of the same Greek word *anōthen*, and means that Nicodemus must be born from above. The word does not refer to natural knowledge from the beginning of a matter, but supernatural knowledge from above. So Luke received his Gospel by revelation from above.

Only once, that is, in Acts 26:5, is *anōthen* translated as if it might mean "from the very first." There it is translated "from the beginning." But even the translations "from the very first" and "from the beginning" might be legitimate if we refer to a first cause, to the origin or source of things, that is, to God Himself. And that seems to be involved in the word *anōthen*.

If Luke had meant "from the very first" he would have used *arche* as he did in the preceding verse (Luke 1:2) for "from the beginning."

Actually Luke declared that he "having had perfect understanding of all things" from above was writing Theophilus "that thou mightest know the certainty of those things, wherein thou hast been instructed."

The terms used, "perfect understanding," and "the certainty of those things, wherein thou hast been instructed," involve a perfection that could come only from above. And that is what Luke here claims for the Gospel which God inspired him to write. He received it from above. He did not trace it out from oral tradition nor copy it from other manuscripts nor get it from eyewitnesses nor third-hand witnesses. He got it from above.

What other authorities understand Luke to here claim that he received his Gospel "from above" and not "from the very first"?

We have mentioned Dr. Scofield and the editors of the Scofield Bible, and the statement which he clearly makes, that the Greek word *anōthen* here means "from above."

Matthew Henry, while he follows the customary line in supposing that Luke depended upon the testimony of eyewitnesses and apostles, yet quotes Luke 1:3 as saying, "It seemed good to me, having attained to the exact knowledge of all things, *anōthen*—from above; so I think it should be rendered; for if he meant the same with *from the beginning* (v. 2), as our translation intimates, he would have used the same word." So Matthew Henry says *anōthen* means from above.

Dr. B. H. Carroll, founder of the Southwestern Baptist Theological Seminary, the greatest theologian Southern Baptists have ever had, in his book, *Inspiration of the Bible*, (Revell) pages 74 and 75, says:

"Some questions have been raised which I wish to answer. One of these is relative to the scholarly support of my position on the first part of Luke, in which I set forth in a former chapter a possible translation justifiable—a translation that would make Luke claim inspiration for everything he wrote. Those who are familiar with the Greek will understand the explanation better than those who are not. It depends upon the translation of a single word. Luke says that he had perfect understanding of all things, and now comes in the modifying word, '*anōthen*.' That word primarily means, 'from above.' It is so translated in the

(Continued on page 12)

Angels, Roll the Rock Away

ANGELS, ROLL THE ROCK AWAY;
DEATH, YIELD UP THY MIGHTY PREY,
SEE, THE SAVIOUR LEAVES THE TOMB,
GLOWING WITH IMMORTAL BLOOM.

SAINTS ON EARTH, LIFT UP YOUR EYES;
NOW TO GLORY SEE HIM RISE
IN LONG TRIUMPH THROUGH THE SKY,
UP TO WAITING WORLDS ON HIGH.

HEAVEN UNFOLDS ITS PORTALS WIDE;
MIGHTY CONQU'OR, THRO' THEM RIDE:
KING OF GLORY MOUNT THY THRONE,
BOUNDLESS EMPIRE IS THINE OWN.

POWERS OF HEAVEN, SERAPHIC CHOIRS,
SING AND SWEEP YOUR GOLDEN LYRES,
SONS OF MEN, IN HUMBLER STRAIN
SING YOUR MIGHTY SAVIOUR'S REIGN.

—THOMAS SCOTT, 1769.

that Luke could have perfectly learned about the message of the angels to the shepherds and the coming of the shepherds to see the baby Jesus. The idea "perfect understanding" is simply not attained by investigation, by going through oral traditions, copying a few scattered manuscripts, talking to unreliable people, accepting hearsay evidence. It is impossible that Luke should have perfect understanding of all the things he wrote about, and that those who read the Gospel would "know the certainty" of all things written here if Luke followed only human sources and searched them out. The word *parakolouthēo* used in Luke 1:3, translated "perfect understanding," does not here mean "traced out," could not mean that because it would not make sense. Since the Bible never speaks of men being perfect or having perfect understanding or perfect memory or being infallibly correct in reporting, we may be sure that that is not what it is saying here.

Let us look again at the word *parakolouthēo*, here translated "perfect understanding." The Greek word is used four times in the New Testament, in Mark 16:17, I Timothy 4:6, II Timothy 3:10, and here in Luke 1:3. If we consider how the Holy Spirit used the word the only three other times it is used in the New Testament we should get a good idea of its meaning here.

In Mark 16:17, "And these signs shall follow them that believe," *parakolouthēo* is translated "follow."

It does not mean investigate, trace, or search out. It means simply to follow accurately.

First Timothy 4:6 reads, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ,

position of the Scriptures. Luke "had perfect understanding," that is, detailed and accurate understanding, following the truth accurately, as given by divine inspiration. And so he tells us in his introduction to his Gospel.

Luke Did Not Claim to Have Had Understanding of All Things "From the Very First" But Literally "From Above"

The King James Version of Luke 1:3 is, unfortunately, inaccurate, and this inaccurate translation has followed in nearly all versions. Yet the mistake is fairly obvious upon detailed study.

Here Luke 1:3 says, "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus." And the note in the Scofield Bible properly says, "From the very first': Gr. *anōthen*, 'from above.' So translated in John 3:31; 19:11; James 1:17; 3:15, 17. In no other place is *anōthen* translated 'from the very first.'"

The meaning of the Greek word *anōthen* is clear when we study how the term is used elsewhere in the Bible. In John 3:31 the Scripture says, "He that cometh from above is above all . . ." It refers to Jesus, and the term "from above" is a translation of *anōthen*.

In John 19:11 Jesus speaks to Pilate saying, "Thou couldest have no power at all against me, except it were given thee from above . . ." The term "from above" is a translation of *anōthen*. It obviously means from above.

James 1:17 says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights . . ." And the

Where Did Luke Get His Facts?

(Continued from page 11)

third chapter of John: 'Except a man be born *anōthen*;' it is so translated in the letter of James: 'The wisdom that cometh *anōthen*;' and in an overwhelming majority of cases in the New Testament it has that translation. So that if you translate that word, 'Having had perfect understanding of all things from above,' it makes his claim to inspiration refer to his entire record.

"Now the question is as to whether that translation has any real scholarly support. I stated that John Gill favored that translation, and he was a great scholar of the early English Baptists. But the question now is, 'What other scholarship supports it?'"

"I answer: Matthew Henry, in his *Commentary*; Erasmus, the prince of the Greek scholars; Gomar, another distinguished Greek scholar; Lightfoot, another distinguished exegete—all these men adopt that rendering, together with Galson, the great French scholar, who not only adopts it but makes an elaborate argument in support of it. These are all very distinguished men."

(We believe that Carroll's secretary misspelled Carroll's pronunciation of Gausson, and should have used that word instead of Galson.)

Again Dr. Carroll says on pages 49, 50, and 51:

"A distinguished lawyer once heard me preach on inspiration, and he came to me with this case:

"I want to know how this squares with what I heard you preach," he said. 'Luke 1:1-4 says, "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou wast instructed." Now, he went on, evidently, from the face of that, Luke gathered his information just like any other historian—no evident inspiration about it; that he traced out everything from the first.'

"Didn't those other writers that Luke tells about try to do the same thing?" I answered. "Then why was it necessary for Luke to write an account? Those other writers didn't make things certain; Luke makes them certain. He says, 'I am going to write you an account that you may know the things which are certain.' If he were writing to give a mere history to the world, it would not make things certain. What has become of all the memoirs or histories of Christ? Luke says that a number wrote them. Why have these accounts survived—Matthew, Mark, Luke, John and Paul?"

"Well," replied my interrogator, 'I think you are putting too much emphasis on that.'

"I handed him a Greek concordance (I knew he was a Greek scholar) and a Greek Testament.

"What is the Greek word for 'from the first?'" I asked him.

"*Anōthen*," he answered.

"Now," I said, 'look through the Greek concordance and tell me what that word means.'

"Well," he replied, 'in many cases in the Bible it means "from above." "A man must be born," says Christ—"anōthen"—born from above.'

"Very good," I added. 'Now let me read the Greek to you and translate it in this passage of Luke: "Having been instructed in all things accurately—*anōthen*—from above." Why not translate *anōthen* that way here, since you do translate it that way in other cases in the New Testament? A good many scholars deny that *anōthen* should be translated "from above." I went on. 'I have studied what they say, and it seems to me they make out a poor case of it.'

"My friend replied that he did not know that that word was there. Now note the object was that Luke was to write to produce absolute certainty. He had heard a good many things on this prob-

lem. Luke says, 'Having been instructed in all things from above, I will write you so you may know the certainty of the things that are believed among us.'

"This staggered my lawyer.

"Anyway, whether you accept that position or not," I said, 'you see the need; that when one goes to write a history of Christ he must write about Christ's boyhood; that, Luke knew nothing about. He learned this from God, who told Moses many things and who told Paul about the Lord's Supper. Paul says, "Jesus told me Himself." There is no record of Mary telling Luke, as some believe. How did Luke find out just exactly what Elisabeth, the mother of John the Baptist, said when Mary visited her? How did he find out just exactly what Mary said when she sang the Magnificat? "Now," says Luke, "if you would know the certainty of these things you must know them from above."'"

This passage by Dr. B. H. Carroll was sent to Dr. A. T. Robertson, famous Greek scholar. Dr. Cranfill, the editor of Carroll's book, put this footnote:

"With the desire to secure the opinion of Dr. A. T. Robertson, of the Southern Baptist Theological Seminary and perhaps the greatest Greek scholar in America, I submitted to him some pages from

Nominal Christians

What is the use of being called by the name of Christ unless we show forth the spirit which is His? "Either change your name or honour it," said Alexander to one of his soldiers who bore his name and was charged before him with cowardice and neglect of duty.—B

this chapter in which the author discusses at some length the critical meaning of the word *anōthen* and asked Dr. Robertson to give me his view on Dr. Carroll's interpretation of this Greek word. Replying to my query, he said: "The literal meaning of *anōthen* is 'from above,' and the context in Luke's Gospel will make good sense with Dr. Carroll's translation of it.—The Editor."

So Scofield, Carroll, Matthew Henry, Erasmus, Gomar, Lightfoot, Gausson, and A. T. Robertson agree to the meaning of *anōthen*. It means "from above," and Luke got his material not from human sources but "from above."

Probably the most important book ever written on the inspiration of the Scriptures is Theopneustia, (*Inspiration of the Scriptures*) by L. Gausson a hundred years ago. His book, greatly loved by Spurgeon, was brought to America by Dr. James M. Gray, Moody Bible Institute, published by Moody Press.

Gausson, on pages 86 and 87, says, "And therefore, adds St. Luke, it seemed good to ME also, having had perfect understanding of all things FROM ABOVE, to write of them unto thee in order."

"St. Luke had obtained this knowledge FROM ABOVE: that is to say, by the wisdom which comes from above, and which had been given him." It is very true that the meaning ordinarily attached to this last expression, in this passage, is *from the very first*, as if instead of the word *anōthen* (from above), there were here the same words *ap arche* (from the commencement), which we find in verse second. But it appears to us that the opinion of Erasmus, of Gomar, of Henry, of Lightfoot, and other commentators, ought to be preferred as more natural, and that we must take the word *anōthen* here in the sense in which St. John and St. James have used it, when they say: 'Every perfect gift cometh from above (James 1:17)—Thou couldst have no power against me, except it were given thee from above' (John 19:11)—'Except a man be born from above, he cannot see the kingdom of God' (John 3:3)—'The wisdom that cometh from above is first pure.'—(James 3:15, 17).

"The prophet Luke, then, 'had obtained from above a perfect understanding of all things that Jesus began both to do and teach, until the day in which he was taken up.'"

Did Divine Inspiration Have Bible Writers Quote From Oral Tradition, Copy From Ancient Manuscripts, or Rely on Their Own Intelligence or Memory in Writing Scriptures?

There is a widely held teaching, even by Bible believers, that the Holy Spirit "supervised the writing of the Bible in such a fashion as simply to keep people from mistakes, as they thought out what they would write or copied from manuscripts or talked with witnesses. However, that is not what the Bible itself teaches about inspiration.

If the Bible should tell us plainly that God told a man to go copy from a certain manuscript and that he did and that God had verified its correctness or had corrected any mistakes, of course we could believe it. But the Bible says nothing like that. That whole idea of human sources as the beginning of the Bible or of any part of the Bible is a man-made theory which originated with rationalists and has been sometimes accepted by noble, good men. But as I say, it is not taught in the Bible.

Again is it necessary and fitting that divine inspiration should require the help of Babylonian manuscripts for the writing of Genesis, and oral tradition handed down for the writing of the historical books of the Old Testament, and some "Q" manuscript from which the Synoptic Gospels would be largely patterned? And

were thus dependent upon Mark; in view of the possibility of explaining this phenomenon of agreements in the Synoptics in another way (see under *A Proposed Solution*, below); in the light of Lightfoot's declaration as to the doctrinal sacrifice necessary to the development of the theory; and because of our firm belief in the full and equal inspiration of all the Gospels, we are obliged to reject the Two-Document theory."

But more important than argument is the teaching of Scripture on the nature of inspiration. In I Corinthians 2:9 and 10 we are told this great principle of divine revelation, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Paul is talking about divine revelation here. Some have supposed verse 9 to refer to the glories of Heaven unrevealed, but it does not. Paul is talking about the matter of divine revelation which Paul gave to the people, particularly his inspired letters. Did Paul write from his personal experience what he had seen? No, he said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." What Paul wrote down he wrote not on the authority of his own seeing or his own hearing or his own thinking. He wrote on the absolute authority that God had revealed them to him by His Spirit.

And in verse 13 below he said, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth . . ." So divine inspiration is not based upon what Paul or Luke saw or heard or thought. It is not based upon human sources. As we have shown before, Paul in Galatians 1:11 and 12 says, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Paul did not write what some witness told him. He did not write what he was taught by men. The Gospel he preached was not after men. He received it "by the revelation of Jesus Christ." And later when Paul, after preaching many years, went to see the apostles in Jerusalem, he said, "For they who seemed to be somewhat in conference added nothing to me" (Gal. 2:6). The apostles who had been with Jesus three and one-half years added nothing to what Paul knew by divine inspiration and what he preached!

So divine inspiration, we are told, "is not after man." It does not come by human sight or hearing or human experience or knowledge. It comes by divine revelation.

And is not the same principle of divine revelation told us in II Peter 1:21? There we are told, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The Scripture, or 'prophecy,' came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Divine inspiration does not require, and in fact does not allow for, any authority or human sources for the Bible.

Luke the Inspired Writer Gladly Joined With God in Writing the Gospel

God used men to write the Bible. God used human language, the same words that men used in their dealings with one another, in writing the Bible.

We are told that Luke uses medical terms in his Gospel and in the book of Acts which are not generally used in other parts of the New Testament. And Luke is called "the beloved physician" (Col. 4:14). Did God inspire Luke to use some medical terms which God might not have given a man without medical experience to use? He may have done so.

We are told also that Luke's Gospel and the book of Acts are

beautifully written, that there is a cultured finish, a beauty in the writing which is not present in all parts of the Greek New Testament. Does that mean that God may have inspired Luke with a different vocabulary than he inspired other Bible writers? We believe that is true. We believe there is some difference in style in the writings of different parts of the New Testament.

Here we enter into the tremendous problem of the union of deity and humanity. Always that is miraculous, always somewhat beyond human understanding. Jesus Christ is both man and God. The Gospel of Luke is both God's Word and Luke's Gospel. God graciously allowed Luke to have part in writing this supernaturally perfect Gospel as He allowed Mary to have part in bringing into this world the supernaturally perfect Son of God, the God-man Jesus Christ. Jesus may have had in his features some likeness to Mary His mother. But if so, that was by the choice of God, not the choice of Mary. God selected Mary, prepared Mary, and used Mary. Mary gladly believed and offered herself for God's plan. But Mary did not initiate the birth of Christ. God did that.

Just so Luke gladly acceded to the mind of God in writing his Gospel. He says, "It seemed good to me also" to write the Gospel. But we are not to suppose that the Gospel originated with Luke. God planned it and Luke was glad to enter into the plan. It was God who inspired Luke to write it and inspired him to believe that it would be good to write.

God who has infinite wisdom could write in any style He wished. Why would He not choose to use any style suitable to the instrument used, the man who was writing down the words? So we believe God chose to use a style that would fit Luke in telling Luke what to write. Luke had perfect knowledge of all things from above. He had a glad understanding of the need for his Gospel, also from above. God who may have made Jesus look like Mary, may have made the style of the Gospel of Luke look like Luke. But in each case the written Word and the incarnate Word came from God. And Luke, like Mary, was the glad partner, the passive and trusting partner in God's plan.

—The End—

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